

ADVANCED DUNGEONS & DRAGONS®

2nd Edition Player's Handbook Rules Supplement

The Complete Paladin's Handbook

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Introduction

*To ride abroad redressing human wrongs,
To speak no slander, no, nor listen to it,
To honor his own word as if his god's,
To lead sweet lives in purest chastity,
To love one maiden only [...]
And worship her by years of noble deeds....*

——credo of the Knights of the Round Table
(Alfred, Lord Tennyson, *The Idylls of the King*)

What comes to mind when you think of the paladin? For many of us, his image is indelibly linked to that of the medieval knight, the supreme hero of the Middle Ages. Clad in shining armor, his lance gleaming in the morning sun, the knight is the quintessence of gallantry, the champion of the powerless, and the personification of courage—at least as we remember him from history.

Though *The Complete Paladin's Handbook* encompasses aspects of the historical knight, it casts a much wider net. While you'll find the horse soldiers who served the lords of the feudal age, you'll

also meet riders of unicorns, killers of dragons, and nemeses of the undead; men and women who ride majestic war horses and wield magical swords; and worshippers of ancient religions and followers of arcane philosophies, some serving powerful churches and monarchies, others answering only to their own consciences.

This book focuses on the paladin's motivations, special abilities, and unique restrictions—that is, all of the elements that distinguish him from other character types and make him so challenging to play. We probe the paladin's personality, unravel his emotions, and try to understand what makes him tick; look at his role in an adventuring party and in society as a whole; and examine what his religion demands of him and what he expects from himself. Along the way, we discuss more than a dozen new character kits, show you how to design a code of behavior for your paladin, and describe new proficiencies and equipment.

For your convenience, this book compiles and summarizes all of the relevant rules from the *DUNGEON MASTER™ Guide* (abbreviated *DMG* in the text) and *Player's Handbook* (abbreviated *PH*). It also includes a new set of character sheets in the back of the book, designed to record virtually every detail about a paladin character.

Keep in mind that all of this material is *optional*. Every idea must have the approval of the DM™ before it can be incorporated into a campaign.

All of the material in this book uses the AD&D® 2nd Edition rules. Players using the original AD&D *PH* and *DMG* should *carefully* adapt this handbook to the campaign. For reference, the appendix of this book summarizes original AD&D paladin rules.

The *Unearthed Arcana* book, a supplement to the original AD&D rules, declared the paladin to be a sub-class of the cavalier. In the AD&D 2nd Edition game, this no longer applies. The paladin remains tied to the fighter group, with the cavalier, in a streamlined form, reworked as a character kit in *The Complete Fighter's Handbook*.

Many concepts in *The Complete Paladin's Handbook* draw heavily on the proficiency rules introduced in the AD&D 2nd Edition *PH*. We strongly recommend you use proficiencies in your campaign and review the rules before proceeding.

The Roots of the Paladin

The life of the historical knight was less romantic than fictional accounts would have us believe. The word *cniht* was first used to describe the sons of French peasants who arrived in England following the Norman conquest in 1066. Crude in manner and appearance, the *cniht* soldiers attracted attention because of their expensive armor and horsemanship, a skill held in high regard. Despite these advantages, the *cniht* were still second-class citizens, a notch above peasants but decidedly inferior to the aristocracy.

With feudalism the status of the *cniht* (eventually Anglicized to *knights*) improved dramatically. The feudal era began when wealthy lords gave small pieces of land to groups of peasants in exchange for their labor, and struggling land-owners signed over their property to a lord in return for protection. The relationship was secured by a bond of honor and a clear understanding of their mutual responsibilities. In time, all parties in feudal relationships became part of the nobility, and feudal offers were extended only to those of acceptable stature.

As a lord's holdings grew, so did his need for skilled warriors to defend against foreign invaders. Knights made ideal candidates. In the feudal tradition, lords secured their services by offering them property, grand estates including much farmland, many buildings, and even the peasants who provided the labor. As the knights acquired wealth, they also gained prestige, becoming a distinct and honored social class that was usually restricted to the sons of aristocrats.

The status of the knights solidified in the 11th century when the church, prompted by self-interest and a genuine desire to promote order in an increasingly anarchic society, gave its official sanction. Knighthood was declared a sacred calling, and the ordainment of new knights became a holy ritual. With this new accreditation came new responsibilities, formally defined in the code of chivalry, a set of principles based on religious ideals. While continuing in the lower ranks of the privileged class, the knight now symbolized the highest standards of moral behavior and was admired by peasants and royalty alike.

Though the knight commanded respect, he was rarely envied. His life was dangerous and brutal, marked by incessant confrontations and the constant threat of humiliation. Rather than adventuring for honor or pleasure, most engaged in a constant struggle for income, desperately seeking any and all opportunities to earn an honest living. The rigid chivalric code, which made abstract principles of loyalty more important than life itself, resulted in a death sentence for most knights. Few lived beyond age 30. Those who survived often spent their remaining years penniless and broken, depending on the charity of a society that had all but forgotten them.

Chapter 1: Character Creation

This chapter compiles all of the statistics, adjustments, and level progressions from the *PH* and *DMG* pertaining to the paladin. Although no two paladins are exactly alike, all of them have these fundamentals in common.

Paladin Requirements

It takes an exceptional character to become a paladin, as reflected in the class qualifications listed in Table 1.

Table 1: Class Qualifications

Ability Requirements

Strength	12
Constitution	9
Wisdom	13
Charisma	17

Prime Requisites

Strength
Charisma

Races Allowed

Human

Alignments Allowed

Lawful good

A player who tries to generate a paladin by using Method I, described in Chapter 1 of the *PH*, may be rolling dice all day. Although the odds improve slightly when using Methods II-IV, only Methods V and VI give a reasonable, albeit slim, chance of producing the necessary numbers.

Although the strict ability requirements may frustrate a player wanting to create a paladin character, they're necessary to regulate play balance. Paladins are among the game's most formidable characters. If they were as easy to roll up as, say, warriors or mages, the surplus of powerful characters would make it difficult, perhaps impossible, for the DM to come up with encounters challenging enough for all members of a party. A DM may also have other reasons for limiting the paladin population—for instance, the campaign world may discourage the development of paladins—or may restrict the number of paladins simply to enhance their mystique.

But if your DM is open to paladin player-characters, you might consider using Table 2 instead of dice rolls to generate the required ability scores. Roll 1d12 and use the indicated statistics.

Table 2: Pregenerated Ability Scores

D12	Str	Dex	Con	Int	Wis	Cha
1	12	8	16	10	15	17
2	17	10	10	9	14	17
3	12	9	12	10	16	18
4	15	13	15	11	14	17
5	14	16	9	15	18	17
6	12	11	11	9	13	18
7	18*	12	12	12	14	17
8	13	11	14	10	17	18
9	16	10	11	11	16	17
10	13	14	13	9	13	17
11	15	12	17	14	15	18
12	14	15	10	13	13	17

* Roll percentile dice for exceptional Strength.

Level Advancement

Paladins advance in level and hit points at the same rate as fighters. For each level up to 9, they gain 1d10 hit points. They receive 3 extra hit points at level 10 and beyond. Table 3 summarizes the paladin's level advancements, along with the corresponding THAC0 scores.

Keep two adjustments in mind:

- Paladins whose Strength and Charisma scores equal or exceed 16 earn a 10% bonus to all earned experienced points. A paladin must have a 16 or more in *both* of these abilities to qualify for the bonus.

- Unusually high Constitution scores award hit point adjustments. A paladin with a Constitution of 17 receives a +3 bonus per hit die, and a score of 18 grants a +4 bonus.

Table 3: Experience Levels

Level	XP Needed	Hit Dice (d10)	THAC0
1	0	1	20

2	2,250	2	19
3	4,500	3	18
4	9,000	4	17
5	18,000	5	16
6	36,000	6	15
7	75,000	7	14
8	150,000	8	13
9	300,000	9	12
10	600,000	9+3	11
11	900,000	9+6	10
12	1,200,000	9+9	9
13	1,500,000	9+12	8
14	1,800,000	9+15	7
15	2,100,000	9+18	6
16	2,400,000	9+21	5
17	2,700,000	9+24	4
18	3,000,000	9+27	3
19	3,300,000	9+30	2
20	3,600,000	9+33	1

Advancing in level, a paladin gets new proficiency slots, as shown on Table 4. Remember that a paladin suffers a –2 penalty when using a weapon without the required proficiency.

Table 4: Total Proficiency Slots

Level	Weapon	Nonweapon
1-2	4	3
3-5	5	4
6-8	6	5
9-11	7	6
12-14	8	7
15-17	9	8
18-20	10	9

Table 5 summarizes the saving throws applicable to each level. Unlike other characters, paladins receive a +2 bonus to all saving throws. For convenience, the paladin's modified throws are given in parentheses; for example, a 1st-level paladin must roll a 12 or better to avoid the effects of paralysis.

Table 5: Saving Throws

Level	PPDM	RSW	PP	Breath	Spell
1-2	14 (12)	16 (14)	15 (13)	17 (15)	17 (15)
3-4	13 (11)	15 (13)	14 (12)	16 (14)	16 (14)
5-6	11 (9)	13 (11)	12 (10)	13 (11)	14 (12)
7-8	10 (8)	12 (10)	11 (9)	12 (10)	13 (11)
9-10	8 (6)	10 (8)	9 (7)	9 (7)	11 (9)

11-12	7 (5)	9 (7)	8 (6)	8 (6)	10 (8)
13-14	5 (3)	7 (5)	6 (4)	5 (3)	8 (6)
15-16	4 (2)	6 (4)	5 (3)	4 (2)	7 (5)
17+	3 (1)	5 (3)	4 (2)	4 (2)	6 (4)

Abbreviations

PPDM = Paralyzation, Poison, or Death Magic

RSW = Rod, Staff, or Wand

PP = Petrification or Polymorph

Breath = Breath Weapon

Armor and Weapons

As members of the warrior group, paladins can wear any type of armor. Regardless of the armor worn, paladins suffer no penalties to any of their special abilities.

Paladins can also wield any of the weapons listed in Chapter 6 of the *PH*. As they increase in level, they can make more than one attack per round, as shown in Table 6.

Table 6: Paladin Attacks Per Round

Level	Attacks/Round
1-6	1/round
7-12	3/2 rounds
13+	2/round

A paladin may fight with two weapons at the same time, holding one in each hand, providing the second weapon is smaller and lighter than the main weapon, and that he avoids using a shield. With these qualifications, the paladin may make an additional attack each round with the second weapon. However, fighting with two weapons simultaneously gives a penalty on both attack rolls. The base penalty is -2 for the main weapon and -4 for the second weapon. The paladin's Reaction Adjustment, based on Dexterity, modifies both penalties, though neither may be modified above 0. Table 7 summarizes these penalties.

**Table 7:
Two-Weapon Attack Roll Penalties**

Dex.	Main Weapon Penalty	Second Weapon Penalty
1	-8	-10
2	-6	-8
3	-5	-7
4	-4	-6
5	-3	-5
6-15	-2	-4
16	-1	-3
17-18	0	-2

Clerical Magic

At 9th level, a paladin becomes eligible to cast clerical spells. Table 8 shows the number of spells a paladin receives at each level. The table also indicates the spell level cast. For example, if a 13th-level paladin casts the 2nd-level *slow poison* spell, the effects persist for 5 hours; the spell's duration is 1 hour/level and, as shown on Table 8, a 13th-level paladin casts it at 5th level. A paladin's spells never rise beyond 9th level.

Paladins only have access to spells of the Combat, Divination, Healing, and Protective spheres. For reference, Table 9 lists all spells from the *PH* available to paladins. The following restrictions also apply:

- Paladins don't get bonus spells for high Wisdom scores.
- Paladins can't use priestly magical items, nor can they cast spells from clerical or druidical scrolls. However, they may use any magical items intended for the warrior group, even if priests use them too.

Table 8: Paladin Spell Progression

Paladin Level	Casting Level	Priest Spell Levels			
		1	2	3	4
9	1	1	-	-	-
10	2	2	-	-	-
11	3	2	1	-	-
12	4	2	2	-	-
13	5	2	2	1	-
14	6	3	2	1	-
15	7	3	2	1	1
16	8	3	3	2	1
17-18	9	3	3	3	1
19	9	3	3	3	2
20	9	3	3	3	3

Table 9: Paladin Spells

Level	Name	Sphere
1	Cure Light Wounds	Healing
1	Detect Magic	Divination
1	Detect Poison	Divination
1	Endure Cold/Endure Heat	Protection
1	Magical Stone	Combat
1	Protection from Evil	Protection
1	Sanctuary	Protection
1	<i>Detect Snares and Pits*</i>	Divination
1	<i>Locate Animals and Plants</i>	Divination
1	<i>Shillelagh*</i>	Combat
2	Augury	Divination
2	Chant	Combat
2	Detect Charm	Divination

2	Find Traps	Divination
2	Know Alignment	Divination
2	Resist Fire/Resist Cold	Protection
2	Slow Poison	Healing
2	Speak with Animals	Divination
2	Spiritual Hammer	Combat
2	Withdraw	Protection
2	<i>Barkskin*</i>	Protection
3	Dispel Magic	Protection
3	Locate Objects	Divination
3	Magical Vestment	Protection
3	Negative Plane Protection	Protection
3	Prayer	Combat
3	Remove Curse	Protection
3	Remove Paralysis	Protection
3	Speak with Dead	Divination
3	<i>Protection from Fire*</i>	Protection
4	Cure Serious Wounds	Healing
4	Detect Lie	Divination
4	Divination	Divination
4	Neutralize Poison	Healing
4	Protection from Evil, 10' Radius	Protection
4	Spell Immunity	Protection
4	Tongues	Divination
4	<i>Protect. from Lightning*</i>	Protection
4	<i>Reflecting Pool*</i>	Divination
4	<i>Repel Insects</i>	Protection

* Italicized entries were classified as druidic spells in the original AD&D® rules. Paladins using the 1st Edition may not choose any of these spells.

Optional spell restriction: At the DM's discretion, AD&D® 2nd Edition paladins may be forbidden to cast the italicized spells on Table 9.

At 3rd level, a paladin gains the ability to turn undead. The number and type of undead turned depends on the paladin's level, as per Table 10.

A paladin turns undead just like a priest of two levels lower than the paladin. The player rolls 1d20 and consults the relevant column of Table 10. A result equal to or greater than the listed number indicates success. A "T" means the attempt succeeds automatically; no roll is necessary. A "D" means the targeted undead are destroyed. Turning attempts can't be made against categories of undead indicated by a dash. A successful roll, or a "T" or "D" notation, affects 2-12 (2d6) undead. Only one die-roll is made per turning attempt, regardless of the composition of the undead group.

Use the same die result on all applicable columns of Table 61. (See Chapter 2 for more about this ability.)

Table 10:
Turning Undead (Paladin)

Paladin		Category of Undead											
Level	1	2	3	4	5	6	7	8	9	10	11	12	13
3	10	13	16	19	20	-	-	-	-	-	-	-	-
4	7	10	13	16	19	20	-	-	-	-	-	-	-
5	4	7	10	13	16	19	20	-	-	-	-	-	-
6	T	4	7	10	13	16	19	20	-	-	-	-	-
7	T	T	4	7	10	13	16	19	20	-	-	-	-
8	D	T	T	4	7	10	13	16	19	20	-	-	-
9	D	D	T	T	4	7	10	13	16	19	20	-	-
10	D*	D	D	T	T	4	7	10	13	16	19	20	-
11	D*	D*	D	D	T	T	4	7	10	13	16	19	20
12-13	D*	D*	D*	D	D	T	T	4	7	10	13	16	19
14-15	D*	D*	D*	D*	D	D	T	T	4	7	10	13	16
16+	D*	D*	D*	D*	D*	D	D	T	T	4	7	10	13

Key to Categories

- 1: Skeleton (or 1 HD undead)
- 2: Zombie
- 3: Ghoul (or 2 HD undead)
- 4: Shadow (or 4 HD undead)
- 5: Wight (or 5 HD undead)
- 6: Ghast
- 7: Wraith (or 6 HD undead)
- 8: Mummy (or 7 HD undead)
- 9: Spectre (or 8 HD undead)
- 10: Vampire (or 9 HD undead)
- 11: Ghost (or 10 HD undead)
- 12: Lich (or 11+ HD undead)

13: Special undead, including one-of-a-kind creatures, free-willed undead of the Negative Plane, outer planes undead, and certain greater and lesser deities.

* An additional 2d4 creatures of this type are turned.

Chapter 2: Paladin Abilities

All paladins have innate abilities that set them apart from other character classes. These are granted powers resulting from the paladins' strong faith. In this chapter, we examine each of these abilities in detail, discussing their applications, limitations, and special rules.

Detect Evil Intent

The paladin, so thoroughly aligned with the forces of good, can experience the mere *presence* of evil as a physical sensation. Although similar to the *detect evil* spell, the paladin's sensitivity to evil

essentially functions as a sixth sense. But, like the spell, this ability doesn't work automatically. The player must make it clear that the paladin is attempting to detect evil; only then will the DM reveal the relevant information.

Use and Limitations

Unlike other senses, the detection of evil works only when the paladin concentrates for one full round, remaining still and taking no other actions. Often, paladins close their eyes, lower their head, and clear their minds by focusing on their own breathing. Some paladins extend their palms, touch their foreheads with their fingers, or sweep their hands slowly in front of them. Details of the concentration routine vary from paladin to paladin, and each is free to come up with a unique routine. Once settled on a routine, the paladin should always execute it the same way.

If attacked, distracted, or otherwise disturbed while concentrating, the paladin fails to detect evil. He may try again in subsequent rounds.

The paladin may target an individual or group up to 60 feet distant, in an area about 10 feet wide, or a location where an individual or group might be hiding, such as a clump of bushes or a concealed alcove. The paladin must face the indicated individual, group, or location, but need not see the target. If blindfolded or in thick fog, for example, the paladin can target an individual by voice or movement, or just take a guess. In a shadowed corridor, the paladin's detect-evil ability can determine if anyone—or anything—with strong evil intent lurks in the darkness.

Eligible Targets

A paladin can detect evil radiated by characters and monsters; undead created by evil magic; Negative Plane influences; evil artifacts; certain enchanted swords; and other intelligent objects that radiate evil. The ability can't detect cursed objects or traps, nor does it work on creatures of Animal intelligence or less (Intelligence 0 or 1), such as centipedes or carnivorous plants.

The paladin's sensitivity to evil responds to the target's intention to commit an evil act. The ability doesn't reveal the precise nature of the intended act, nor does it reveal the target's actual alignment. Characters who are strongly aligned, who do not stray from their faith, and are of at least 9th level might radiate evil if intent upon appropriate actions. For instance, if the paladin uses this ability on a suspicious nonplayer character, the paladin may sense that the NPC radiates evil, but not that the NPC is neutral evil, or that the NPC plans to ambush and kill the paladin. If an NPC recently murdered a passerby, the paladin might pick up evil emanations from the NPC but cannot determine the nature of the crime. Creatures such as the rakshasa, who disguise themselves with illusions, may conceal their appearances but not their evil intentions.

A high-level character unshakably committed to an evil alignment may radiate evil even when not specifically planning an evil act or thinking evil thoughts. Powerful evil monsters, such as red dragons and hill giants, also radiate evil uncontrollably. A paladin can always detect the presence of these types of evil beings, unless unusual conditions are in effect. For instance, in some evil strongholds or planes, *everything* reads evil, effectively negating the paladin's evil-sensing ability.

Subject creatures may not make saving throws to resist a paladin's attempt to sense evil. However, *undetectable alignment* and similar spells cast on a target temporarily prevent the paladin from sensing the target's evil emanations. But as soon as the spell ends, the paladin is free to make another attempt.

A paladin can't detect an evil presence through 3 feet or more of wood, 1 foot or more of stone, or 1 inch or more of metal. A thin coat of lead also prevents the use of this ability. A paladin per-

ceives such barriers as nonspecific obstructions, without knowing their composition or widths.

Interpreting the Results

If an attempt at sensing evil fails, or if there’s no evil present, the paladin feels nothing out of the ordinary. If evil is present, the paladin might experience an unmistakable physical sensation. Though the type of sensation varies among paladins, a given paladin always has the same reaction. Typical reactions include tingling in the fingertips, a warm flush, a cold chill, or a dull throb behind the eyes; the DM can make up sensations. Usually the sensation lasts only a moment.

If the paladin scans a crowd of people, tingling fingers won’t pinpoint the character responsible for the evil emanations. If scanning a pool of murky water, throbbing eyes won’t reveal the number or species of evil creatures lurking below the surface. However, the paladin may determine the degree of evil from the intensity of the sensation. Table 11 lists four general degrees and examples of sources. Two ways that a paladin might experience the corresponding sensations also appear. In an encounter, the DM describes only the sensation when a paladin successfully detects evil; the player must interpret the meaning of the sensation.

At the DM’s option, the paladin may discover the general nature of the evil as well as its degree. A pickpocket may radiate an expectant evil, a vampire’s evil may be malignant. The DM may use the sensations suggested in Table 11 to indicate the nature of evil (the paladin experiences an expectant evil as an itch on his fingertips), or may employ a different set of sensations (a warmth in the chest indicates expectant evil).

Table 11: Degrees of Evil

Degree	Typical Sources	Sensations
Faint	Pickpocket; nonevil bully	Slight itch on tips of fingers; light throb behind eyes
Moderate	Mugger; skeleton created by evil cleric; imp; typical orc	Tiny pinpricks along fingers; dull pounding behind eyes
Strong	Mass murderer; ghoul; vampire	Pinpricks over entire surface of hands; intense pounding hurts eyes
Over- whelming headache	Venerable red dragon; lich;	Sharp pain in hands; agonizing vampire mage

Ambiguous situations produce ambiguous results. If a vampire waits behind a 3-inch-thick stone wall fortified with 2 feet of wood, a paladin may detect a moderate or strong sensation of evil, rather than an overwhelming one. If a murderer hides behind a window with a coat of flaking lead paint, a paladin may detect a moderate instead of a strong sensation.

If the DM can’t decide which category in Table 11 to use, it’s acceptable to give the paladin mixed signals. If a vicious mugger hides in a closet, but plans to surrender rather than fight if discov-

ered, a paladin may detect both faint and moderate sensations (fingertip itches alternating with pinpricks).

Saving-Throw Bonus

As detailed in Chapter 3, a paladin's ethos compels him to put his life on the line far more often than other characters. While companions may hesitate, a paladin will fight to the last enemy, volunteer for near-suicidal missions, and face death to defend a principle.

To compensate for these risks, a paladin's faith grants increased immunity to poisons, death magic, and similar hazards. This immunity is manifested as a permanent +2 bonus to all saving throws. The bonuses take effect at 1st level. Table 5 in Chapter 1 summarizes the paladin's saving throws.

These bonuses do *not* apply to a paladin's ability checks. A paladin with a Strength of 16 attempts a Strength check at 16, not 18. However, the paladin does benefit from the saving-throw bonuses available to other characters, such as those awarded for high Dexterity and Wisdom scores (shown on Tables 2 and 5 in the *PH*) and magical armor.

Immunity to Disease

A paladin has complete immunity to all forms of organic disease. This immunity includes diseases from rat, otyugh, and neo-otyugh bites, as well as nonlethal but disabling maladies like measles and earaches. A paladin never catches a cold or suffers from tooth decay, and is unaffected by parasitic monsters such as green slime, violet fungi, gas spores, phycomids, and rot grubs. His wounds never become infected. The process occurs instantly, automatically, and painlessly; the paladin isn't even aware of exposure to a disease.

A paladin's disease resistance is divinely given and can't be transferred to another character. A magical blood transfusion, for instance, would not grant disease immunity to the recipient. Nor are a paladin's progeny automatically immune to diseases, unless they become paladins themselves.

A paladin experiences the normal consequences of the following:

Physical trauma. All wounds inflict normal damage. A paladin is as susceptible to concussions, broken limbs, and exhaustion as any other character, and also suffers the normal effects of extreme temperature, such as sunburn, heatstroke, and frostbite.

Poison. A paladin is vulnerable to nearly all types of ingested, injected, and inhaled toxins. These include irritants (acids, mercury), organic toxins (poison mushrooms, snake venom, crystal ooze), nerve poisons (belladonna, arsenic), and poisonous gases (vapors that stop the heart or inhibit breathing). The paladin can become intoxicated by drinking too much alcohol, and may experience allergic reactions to pollen, dust, or other substances, but does not suffer from virus-based or bacteria-based toxins, such as the saliva of a rabid dog or bat.

Curses and magical diseases. Lycanthropy, mummy rot, and similar afflictions are curses and not diseases. A paladin suffers the normal effects. (See the *PH*, page 27, and the *DMG*, page 131, for details.)

Note that paladins are immune to the *cause disease* spell. The DM may decide that very powerful diseases, like mummy rot, may override the paladin's natural immunity, but could be cured by the paladin's *cure disease* ability.

Effects of aging. A paladin ages at the normal human rate. Age brings the ability penalties given on Table 12, Chapter 1 of the *PH*, and also the normal debilitations associated with aging. For instance, even though the paladin's teeth resist bacterial decay, they may still fall out as a result of

enamel erosion. A paladin whose body wears out dies, at the same age as a normal human.

Psychological disorders. A paladin is as prone as anyone else to hallucinations, nightmares, memory loss, insanity, and similar mental and emotional disorders, providing the disorder isn't a consequence of a disease (such as a fever-induced delirium).

Table 12: Level Progression of Powers

Paladin Level	Cure Diseases*	Hands**	Laying On Other
1	1	2	-
2	1	4	-
3	1	6	Turn undead
4	1	8	Bonded mount
5	1	10	-
6	2	12	-
7	2	14	-
8	2	16	-
9	2	18	Priest spells
10	2	20	-
11	3	22	-
12	3	24	-
13	3	26	-
14	3	28	-
15	3	30	-
16	4	32	-
17	4	34	-
18	4	36	-
19	4	38	-
20	4	40	-

* Times per week.

** Hit points restored.

Cure Diseases

A paladin is not only immune to natural diseases, but can cure such diseases in others. This requires no materials or rituals, merely a touch of the victim with a finger, usually on the forehead, cheek, or hand. Only a moment's contact is necessary, so long as skin touches skin. The cure occurs automatically. The victim may be any human, humanoid, demihuman, or natural animal. A paladin can't cure lycanthropes, undead, or creatures of extraplanar or supernatural origin.

A paladin can use this ability once per week for each five levels of experience (see Table 12). A victim receives no additional benefits from being cured for the same disease more than once; multiple applications won't accelerate recovery or heal damage. However, should the victim succumb to the same disease at some point in the future, a paladin may cure him again.

A paladin may cure any disease. He can't use this ability to heal physical trauma, cure lycanthropy (or most other curses), or neutralize poisons. Mummy *rot* can be cured with this power. Diseases from *wishes*, artifacts, gods, or similar sources, however, might not be curable.

Recovery

The victim's recovery begins immediately after the paladin touches him. Recovery time varies from a few minutes to 10 days, depending on the severity of the disease and how long the victim has been suffering. A victim cured of a mild cold or a toothache may recover in a turn. A victim with advanced pneumonia or smallpox may require the full 10 days. The DM decides the recovery period based on these parameters.

A cured victim doesn't automatically recover hit points lost as a result of the disease, but ceases to lose additional hit points. Hit points are recovered at a normal rate, abetted by rest, medicinal or magical treatments, and possibly the paladin's ability of *laying on hands* (see below). Though the curing alleviates disabling symptoms of the disease (such as headaches associated with a fever or blurred vision from an eye infection), it doesn't correct any physical consequences (such as pockmarks or weight loss).

Laying On Hands

A paladin can restore lost hit points to himself, another character, or a natural animal with the *laying on hands* ability. To use this ability, the paladin briefly presses both palms against the damaged character or creature—usually against the temple or chest, but any surface of the body will do. Touching the skin directly isn't necessary. The paladin may be gloved or the subject may be wearing clothing, so long as the paladin presses hard enough for the recipient to feel the pressure.

Laying on hands works automatically, restoring a number of hit points equal to twice the paladin's experience level (see Table 12). A paladin can use this ability only once per day, and only on a single character or creature. The following restrictions also apply:

- The recipient can't recover more hit points than he normally has. If a 6th-level paladin lays hands on a character who's lost a total of 3 hit points, the character recovers exactly 3 hit points and no more. Though the paladin could theoretically restore 12 hit points, the excess are "lost" in this case.
- The recipient must still be alive. Laying on hands can't bring dead characters back to life.
- Laying on hands doesn't cure diseases—that requires a different paladin power (discussed earlier). However, laying on hands may restore hit points lost to disease or poison. (Note that laying on hands doesn't negate poison or lengthen its onset time; the *neutralize poison* and *slow poison* spells cause these effects.)
- If the paladin is unconscious or immobile, a companion can't pick up the paladin's hands and heal himself or anyone else. Laying on hands requires the paladin's willful participation.
- Laying on hands won't work unless the paladin employs both hands at the same time. Before using this ability, he must sheath his sword, put down his bag, or take whatever other actions are necessary to free his hands. If he's disabled—for example, if he's lost an arm in an accident—he may petition the gods to allow him to heal with a single hand. Assuming the paladin has served honorably, the gods probably grant his request.

Aura of Protection

An invisible aura of protection continuously surrounds a paladin. The aura extends 10 feet in all directions, enveloping anyone and anything within its boundaries. The aura persists even when the paladin is asleep or unconscious, dissipating only when the paladin dies. However, it doesn't extend

through walls, doors, or any physical barrier.

The magical aura has a disrupting and disturbing effect on evil opponents, causing them to make all attack rolls at a –1 penalty. Affected opponents include:

- Monsters and characters whose alignments are lawful evil, neutral evil, and chaotic evil.
- Extraplanar, conjured, and summoned evil entities, or those summoned by evil spellcasters.
- Monsters and characters who have been charmed by evil casters or otherwise have been compelled to commit evil acts.

Only evil opponents within the radius of the aura suffer the attack penalty. The aura affects a large opponent if even a portion of its body occupies the aura's radius. When an evil opponent moves out of the aura, the penalty no longer applies, but as soon as the opponent re-enters the aura, the penalty again takes effect.

An evil opponent within the aura suffers the –1 penalty when directing attacks against the paladin, other characters or creatures within the aura, or characters or creatures outside the aura. The penalty applies to all physical attacks made by an evil opponent, but not magical attacks. Because the aura disrupts living creatures and not inanimate objects, missile attacks made outside the aura's radius aren't penalized; an ogre who throws a rock at a paladin from a distance of 11 feet makes a normal attack roll.

Special considerations include these:

- Evil opponents experience the paladin's aura of protection as an unpleasant physical sensation, such as mild nausea, a prickling of the skin, a tightening of the throat, or a sudden chill. Because the sensation is so pronounced, evil opponents can almost always identify a paladin as the source, even if the paladin is disguised. Non-evil creatures and characters don't experience these sensations. Consequently, they may not be sure when they move in and out of the aura's range. Nor does the paladin feel anything unusual when an evil opponent enters the aura; therefore, the aura in no way helps to detect evil.

- A paladin may benefit from a *protection from evil* spell, even though the aura mimics many of the spell's properties. *Protection from evil* also blocks attempts at exercising mental control and prevents bodily contact by extraplanar and conjured creatures. The spell and the aura function simultaneously for the spell's duration, with the paladin receiving the benefits of both. However, the attack penalties aren't cumulative; evil creatures suffer a –2 penalty to their attack rolls, not –3.

- The aura of protection gives the paladin obvious advantages in melee combat. But though a paladin may be inclined to gather companions around during a battle so that they may also benefit from the aura, this isn't always a good idea. Strategic movement can be difficult when several people struggle to remain in a confined area, and a 10-foot radius doesn't allow much freedom. A cluster of characters also makes a good target for enemy missile attacks as well as spell attacks affecting large areas.

Holy Sword

A holy sword is a special type of consecrated weapon that provides a paladin with unique benefits. Though the *sword +5, Holy Avenger* (described in the Appendix of the *DMG*) is one of the more common examples, others exist as well. A few are described in Chapter 6 of this book.

Aside from their exceptional craftsmanship, holy swords are often indistinguishable from ordinary magical weapons. A paladin may not become aware of the sword's special powers until he uses it. In some cases, a paladin may be able to identify a holy sword by its cryptic inscription (which may require the Ancient Languages proficiency or a friendly mage's *read magic* spell to translate). A

skilled weaponsmith or sage may also recognize a holy sword. Occasionally, a holy sword will glow when touched by a paladin, or the paladin's arm may tingle when he picks it up.

Holy swords are hard to come by, and a paladin rarely finds more than one in his entire career. Usually, a paladin acquires a holy sword under difficult or extraordinary circumstances. A holy sword may be part of a venerable red dragon's treasure horde, concealed in a cave atop a high mountain. A paladin may hear rumors of a holy sword buried in a desert ruins; in fact, the ruins contain a map that shows the actual location of the holy sword, embedded in a glacier in an arctic wilderness. If a paladin reaches a high level without acquiring a holy sword, his deity might direct him to one in a temple on the ocean floor or a treasure chest on a remote island. In any case, the DM should treat the acquisition of a holy sword as a significant campaign event, and design the circumstances of its discovery accordingly.

When unsheathed and held by a paladin, every holy sword projects a *circle of power* 10 feet in diameter. The paladin's hand serves as the center of the circle. The circle moves with the paladin and persists as long as he grips the sword. The sword projects the circle even if a glove, gauntlet, or bandage covers the paladin's hand.

Note: The first sentence in the paragraph regarding the paladin's holy sword in Chapter 3 of the PH (page 27) should read: "A paladin using a *holy sword* projects a circle of power 10 feet in diameter when the sword is unsheathed and held."

Within its range, the circle of power dispels all hostile magic of a level less than or equal to the paladin's experience level and creates a magic resistance of 50%. Specifically:

- All evil opponents within the circle are unable to cast spells, including monsters and characters of evil alignment; extraplanar, conjured, and summoned evil entities; and monsters and characters who have been charmed or controlled by evil casters. The circle neutralizes a spell the instant it's cast. Opponents may not make saving throws to resist the circle of power.

- Evil opponents have normal use of their spell and spell-like abilities once they leave the range of the circle. However, the paladin remains immune to their spells, even when cast from outside the circle. An evil wizard can cast a *fireball* spell at a paladin, but the *fireball* dissipates as soon as it enters the circle. An evil spellcaster's attempts to mentally probe or control a paladin (with spells such as *ESP* and *magic jar*) will also fail.

- Magical items created by evil magic won't work within the circle. Physical properties remain unchanged, however; a *sword +1* may still be wielded as a normal sword. Outside the circle, magical items function normally, but the paladin remains immune to their effects.

The following restrictions also apply:

- The paladin is always vulnerable to magic from opponents whose level exceeds his own. The paladin has the normal chances of avoiding the affects of these magical attacks.

- The circle functions only as long as the paladin grips the holy sword. Should he sheathe or drop it, he immediately becomes vulnerable to evil magic.

- The paladin must be conscious and in control of his own actions for the holy sword to project a circle of power. A holy sword doesn't dispel magic in the grip of a comatose or sleeping paladin.

- An evil spellcaster may temporarily negate the magic of a holy sword, including its power to project a circle of protection, by casting *dispel magic* directly on the weapon. The holy sword may resist the spell with a successful saving throw vs. spell, using the paladin's saving-throw number. If the throw fails, the holy sword's magic is inert for 1-4 rounds.

- A paladin is still subject to indirect effects of evil magic. If an evil spellcaster uses a *lightning bolt* spell to cause an avalanche, the paladin risks damage from falling boulders.

Certain holy swords may have additional benefits and limitations. A *Holy Avenger*, for instance, inflicts +10 points of damage on chaotic evil opponents. Each holy sword described in Chapter 6 has

its own special properties. In designing holy swords, the DM may use the standard benefits and limits described above, perhaps adding a +1 to +5 bonus on attack and damage rolls against certain kinds of evil opponents.

Turning Undead

By tapping into the powerful forces generated by his faith, the paladin can become a living conduit of lawful good energy. He may focus this energy to terrify undead or blast them out of existence.

A paladin gains the ability to turn undead at 3rd level. As shown on Table 10 in Chapter 1, a paladin turns undead at two levels lower than a cleric; that is, a 3rd-level paladin turns undead as a 1st-level cleric. Otherwise, a paladin has the same restrictions as a cleric:

- A turning attempt counts as an action and takes one combat round to execute. The attempt occurs during the paladin's turn, determined by the order of initiative.
- A paladin can make only one attempt to turn a particular group of undead. In general, a group consists of all undead that the paladin can see, within a reasonable range (as determined by the DM). If a paladin successfully turns five of a group of seven skeletons, he can't make a second attempt on the remaining two. Another priest or paladin, however, may make try to turn them.

Two or more paladins (or priests) can attempt to simultaneously turn the same group of undead. If a particular undead suffers more than one penalty, apply the most effective result. For instance, if a skeleton suffers a "T" result from a paladin and a "D" result from a priest, apply the "D" result.

- The paladin's hands must be free, and he must be able to speak; he can't turn undead by simply standing in place. The attempt should be accompanied by a dramatic gesture (the paladin sweeps his arms before him, or extends both palms towards the undead, then squeezes his hands into fists) or phrase (such as "Disperse and dispel!" or "Fall before the power of righteousness!"). The exact gesture or phrase is up to the paladin.

What happens to an undead when it is turned? A "D" result destroys it, instantly and permanently. The DM determines the physical effects—the flashier, the better. A skeleton crumbles to dust. A crimson flame envelopes a ghoul, then disappears. A spectre screams as it is sucked through an invisible portal the size of a pinhole. A vampire melts into a steaming puddle.

The effects of a "T" result depend whether the undead is bound by the orders of another or has free will. A bound undead, such as a skeleton, retreats, hugs the wall, or otherwise gets out of the way of the paladin and his companions. If free-willed, the undead tries to flee. If unable to escape, it circles at a distance, coming no closer to the paladin than 10 feet. Once turned, the undead may hiss or claw the air, but it will take no direct action against the paladin, even if the paladin turns away. Should he move within 10 feet of the undead, the paladin violates the turning, and the undead attacks normally.

Bonded Mount

Perhaps the paladin's greatest asset is the bonded mount, usually a heavy war horse of exceptional strength, courage, and intelligence that serves its master with steadfast devotion. The bond is partly instinctual, partly divine; many believe that the gods bring them together to insure the paladin has a companion as noble as himself. Once joined, the mount remains loyal so long as the paladin stays true to his principles.

A paladin becomes eligible to receive a bonded mount at 4th level. The mount may appear any time thereafter. Because the mount's arrival marks a major event in the paladin's career, the DM may

wish to delay its appearance. For instance, if a 4th-level paladin is about to embark on a lengthy exploration of an underground civilization, the DM may postpone the mount's appearance until the paladin surfaces. In all cases, the DM determines when and how the mount appears.

A paladin may never have more than one bonded mount at a time. Further, he can have no more than one mount in the same decade. If the mount dies or is otherwise lost, the paladin won't become eligible for a replacement until 10 years after the day he acquired his original mount.

Most bonded mounts are war horses, but other creatures can also become mounts. Table 13 lists some of the possibilities. The DM may augment Table 13 with other creatures, so long as they are suitable for riding, reasonably intelligent, and of good or neutral alignment.

The player may suggest the type of mount he prefers for his paladin character, but the DM makes the final choice. The DM may roll on Table 13 or select a particular creature. Regardless of the method used, remember that only the strongest, smartest, and bravest creatures become bonded mounts. To qualify as a bonded mount, most creatures must meet certain statistic requirements. These are recommendations, not rigid rules; the DM may modify them as desired.

Hit Points. Most mounts have at least 6 hit points per hit die. A heavy war horse, for instance, has 21-27 hit points.

Intelligence. A species' listed Intelligence must be at least Animal (1). However, the Intelligence of the mount may differ from the listed Intelligence of the species:

- If a mount's species normally has Animal Intelligence, the mount itself has an Intelligence score of Semi- (4). For example, the war horse species has an Intelligence of 1, but a war horse bonded mount has an Intelligence of 4.
- If the mount's species normally has an Intelligence score of Semi- or higher, the mount itself has +2 over the highest typical score. The *Monstrous Manual* shows an Intelligence range of 2-4 for the griffon; a griffon bonded mount has an Intelligence of 6.

Morale. A species' listed Morale must be at least Unsteady (5-7). The Morale of a mount may exceed that of its species:

- If a mount's species normally has Unsteady or Average morale, the mount has a Morale of 11 (Steady).
- If the mount's species has a range of Morale scores, the mount has the highest possible score. The griffon has a Morale range of 11-12; a griffon bonded mount has a Morale of 12.

Upgraded mounts. The DM may improve any species of bonded mount by adding 2+2 HD to its hit dice base and 3 to its movement base. An upgraded heavy war horse bonded mount has 5+5 HD and a movement rate of 18.

Level Restrictions

To maintain balance, the DM should consider restricting a low-level paladin's choice of bonded mounts. For instance, the DM may decide that a paladin can't acquire a bonded mount other than a war horse until he reaches 7th level, or an aerial mount before 10th level.

Alternately, a DM may restrict *all* paladins to the following choices:

- A paladin may only have a land-based mount whose hit dice are less than or equal to the paladin's experience level.
- A paladin may only have a flying mount whose hit dice are no more than half the paladin's experience level.

Using these guidelines, a 7th-level paladin could have a 3+3 HD hippogriff as a bonded mount, but not a 7 HD griffon. If an unacceptable choice comes up on Table 13, roll again or choose an acceptable mount.

Campaign Restrictions

The DM should select bonded mounts with the rest of the party in mind, as well as the parameters of the campaign. A griffon mount may be disruptive if the paladin's companions all ride horses, particularly if the griffon has a taste for horseflesh. A hippocampus won't be much fun if the campaign rarely takes the party near water. Again, disregard any inappropriate outcome on Table 13 and make a new roll or choose something else.

Species Preference

Bonding requires the voluntary participation of the mount, and some species may have their own ideas about what constitutes a suitable companion. Unicorns, for instance, will only accompany female paladins, while light war horses may be reluctant to bond with overweight riders. If a match doesn't work, try a different combination.

Character Kits

Certain character kits may have specific mount requirements that take precedence over other considerations. See Chapter 4 for details.

Table 13: Bonded Mounts

D100 Roll	Mount
01-77	War horse*
78-79	Griffon
80-81	Unicorn**
82-83	Pegasus
84-85	Hippogriff
86-87	Giant eagle
88-89	Dire wolf
90-91	Elephant or oliphant
92-93	Great cat (lion or tiger)
94-95	Giant lizard
96-97	Aquatic (hippocampus, sea horse, sea lion, small whale, or dolphin)
98-00	DM's choice

* The paladin's standard war horse.

** Female paladins only.

Paladin's War Horse

The paladin's standard war horse is an unusually hardy steed, slightly larger than a heavy war horse and more heavily muscled. Its shaggy coat and thick hide provides it with natural armor. Powerful legs enable it to move at the speed of a medium war horse. It has a carrying capacity of 300, an encumbered (half-speed) capacity of 450, and an encumbered (one-third movement) capacity of 600.

Paladin's standard war horse: Int low (7); AL N; AC 5; MV 18; HD 5+5; THAC0 15; #AT 3; Dmg 1d3/1d8/1d8; SZ L; ML 12; XP 270.

Acquiring a Mount

Usually, an opportunity to acquire a bonded mount occurs within a few months after a paladin reaches 4th level and declares himself receptive. The DM decides the exact time and the circumstances, working the mount's appearance into the flow of the campaign. The acquisition of a mount should be dramatic; after all, it is a landmark of a paladin's career. Some possibilities:

Dream. The paladin may experience a dream, induced by the gods, where he sees a mount in a specific location. He may dream of a wounded war horse on a battlefield, surrounded by the corpses of lizard men. A unicorn may lie comatose in a field of crimson flowers, overcome by the petals' anaesthetic fragrance. The dream may be a premonition of an event yet to come or an image of a situation that has already occurred. The paladin may experience the dream with increasing regularity over several weeks. The dream may become more vivid near the source. Eventually, he encounters a scene exactly as portrayed in the dream. By overcoming a final obstacle, such as fighting off predators from the wounded horse or finding an antidote for the comatose unicorn, the paladin unites with the bonded mount.

Reward. A paladin may receive a mount as a reward for an exceptional act of heroism. If he saves a village from a family of red dragons or single-handedly turns back an advancing army of orcs, the grateful community may present him with their finest war horse. A paladin honoring his faith by building a temple at the peak of a high mountain may slip and fall; as he plummets into the abyss, a griffon swoops from the cloud and rescues him, a gift sent by the gods.

Quest. The paladin may hear of the whereabouts of a potential mount and decide to track it down. The information may come from a befriended sage, a rumor overheard at an inn, or a mysterious document found in an abandoned castle. He may spend weeks or months pursuing the lead, only to discover one or more obstacles preventing him from bonding with the mount. The mount may be guarded by a monster, in the custody of an evil monarch, or for sale at an auction at an astronomical price. A spirited mount may resist capture, leading the paladin on a wild chase through treacherous terrain.

Magic. A magical ceremony may evoke the appearance of a bonded mount. A paladin may learn the details of such a ceremony from an arcane parchment or a helpful mage. A giant eagle trapped in a diamond may be freed if bathed in a leprechaun's tears. A painting of a war horse on a cave wall may come to life if the paladin burns a special incense. If he gathers the scattered bones of a griffon and casts them into the sea, a living griffon may arise from the water, ready to serve.

Recognizing a Bonded Mount

Though a mount always knows when bonding has occurred, it may not be immediately obvious to the paladin. The DM shouldn't announce to the paladin that he's just bonded with a mount, but instead describe the behavior of the mount and let the paladin come to his own conclusions. Here are a few signs the paladin might look for:

- The mount seems unusually bright. A war horse immediately comes when called. A hippogriff fetches on command.
- The mount seems unusually brave, fearlessly fighting alongside the paladin against formidable opponents or intervening when a monster attempts an ambush.
- The mount seems unusually loyal and affectionate. A horse trots placidly behind the paladin wherever he goes, stopping when he stops, moving when he moves. A unicorn rests its head in the paladin's lap.

After observing such actions for a day or two, even the dullest paladin should conclude that he's

acquired a bonded mount. To alleviate lingering doubts, a friendly spellcaster may verify the bonding by casting *speak with animals* or a similar spell.

Routine Care

In general, a bonded mount has the same needs as a normal steed. For the most part, it can care for itself, grazing or hunting when hungry, and drinking when thirsty. Unless ordered otherwise, a bonded mount rests when the paladin rests.

Occasionally, the mount may have to count on the paladin for routine care. In the absence of a suitable pasture or hunting grounds, the paladin will have to provide food. In a dry desert, the paladin may have to share his water. Mounts often need regular doses of salt to replace the salt lost from sweating. Sick or wounded mounts may need medical attention.

Some mounts, horses in particular, require daily grooming to stay healthy. The mount's coat must be brushed, then wiped down with a soft cloth. Its hooves must be thoroughly examined for cracks, imbedded stones, and other abnormalities that could cause serious damage if left unattended. All mounts appreciate expressions of affection, such as tasty snacks, soft words, and soothing touches.

Special Traits

All bonded mounts, regardless of their species, have the following traits in common:

Faithful service. A bonded mount's loyalty is unshakable. It obeys the paladin's commands without hesitation, assuming it understands them. When the paladin is on foot, the mount remains at his side, following wherever he goes unless ordered to stay put.

On the battlefield, the mount remains with the paladin, even in the face of impending death. A bonded mount will never abandon the paladin to save itself; in game terms, the mount is considered to have Fearless (20) Morale when fighting beside or defending the paladin.

A bonded mount is indifferent to the paladin's companions, unless it has been specifically trained to protect them or respond to their commands. Should a companion approach the paladin in what the mount perceives as a threatening manner, the mount may snort or stamp its hooves as a warning, or even attempt to push the companion away. Once reassured by the paladin, the mount withdraws, though it may keep a wary eye on the companion. The mount responds to nonplayer characters in the same way, ignoring nonhostile NPCs who keep their distance, reacting strongly to those who appear to pose a threat.

Comes when called. A bonded mount comes immediately to the paladin's side when summoned. The mount responds to a shout, whistle, hand gesture, or any audible or physical signal of the paladin's choice. The paladin must demonstrate the signal to the mount only once; the mount unfailingly responds to the signal ever after.

Handling. The paladin can always calm an excited or agitated bonded mount. The Animal Handling proficiency isn't required.

Riding. A paladin requires neither the airborne nor the land-based riding proficiency to ride his bonded mount. Additionally, the paladin can perform all of the feats associated with the proficiency that applies to his mount's species. Feats normally requiring proficiency checks (described in Chapter 5 of the *PH*) instead require Riding checks. For land-based mounts, make the Riding check against the paladin's Wisdom score, modified by +3. For airborne mounts, the Riding check equals the paladin's Wisdom -2. (These modifiers are identical to the standard check modifiers given on Table 37 in the *PH*.)

Unless trained otherwise, a bonded mount allows only the paladin to ride it, bucking and snorting

furiously if anyone else makes an attempt. A soothing word from the paladin prevents the mount from actually harming an unwanted rider.

Combat. A bonded mount aggressively defends its paladin against attacks, biting and kicking until the attacker withdraws. The mount also attacks any target indicated by the paladin, continuing its attacks until the paladin orders it to stop.

Training

A bonded mount can perform all of the actions discussed in “Special Traits.” A paladin may also wish to train the mount to perform additional tricks and tasks. Tricks are simple actions performed in response to specific commands; such actions require no independent decision-making from the mount. Tasks are more complex actions which may require multiple steps and a bit of improvisation. Because of its rapport with its paladin, a bonded mount can master an impressive repertoire of tricks and tasks, and can learn more efficiently than other animals.

The Animal Training proficiency isn’t necessary to train a bonded mount, though the procedure is similar. The paladin tells the DM which trick or task he wants to teach. If the DM approves, the paladin begins the training. It takes 1-2 weeks to teach a trick to a bonded mount, and 2-5 (1d4+1) weeks to teach it a task. At the end of the training period, the paladin makes a Wisdom check (using his own Wisdom score, not the mount’s). If the check succeeds, the mount has learned the trick or task. If the check fails, the paladin may try again, investing another 1-2 weeks of training for a trick, or 2-5 weeks for a task. When the training period ends, he makes a second Wisdom check. If this check fails, the mount is incapable of learning that particular trick or task. A bonded mount can learn 9-20 (1d12+8) tricks and tasks, in any combination.

A paladin can use the Animal Training proficiency to train other animals while training his mount. He can train three animals, including the mount, at the same time.

A paladin must regularly work with the mount to teach it a trick or task. The exact time spent is less important than working with the mount every day. If the paladin falls behind—for instance, if he skips a training session several days in a row—the DM may rule that he must start the training again, beginning a new period of 1-2 or 2-5 weeks.

Several examples of tricks and tasks suitable for bonded mounts are described below. A paladin isn’t confined to this list; he may attempt to teach his mount any task or trick he can think of, so long as the mount is physically and mentally capable of performing it and the DM approves.

A mount executes most tricks and tasks automatically; die-rolls or success checks aren’t needed. The DM may ask for an ability check if the outcome is uncertain (for instance, a mount successfully walks a plank spanning a deep chasm if it makes a Dexterity check). Alternately, the DM may assign a percentile chance of success (the mount has a 30% chance of safely crossing the chasm). The DM adjudicates all combat-related tricks and tasks like any other combat action, using attack and damage rolls as necessary.

Exceptionally intelligent mounts. Mounts who can communicate with spoken language and whose Intelligence scores are comparable with those of humans need no training. Such creatures perform any tricks or tasks their paladins ask them, within reason.

Sample Tricks

Speak. The mount neighs, growls, or makes some other predetermined sound on command.

Pack Animal. Normally, bonded mounts resist being used as pack animals. Some are only comfortable carrying human riders; others feel that hauling equipment is beneath their dignity. Once a mount masters this trick, however, it effortlessly shifts between carrying riders and gear. To avoid

chafing and sores, a mount usually requires a pack saddle when carrying gear. The cost of a pack saddle for a horse is 5 gp. The cost of pack saddles for other species ranges from 5-15 gp, depending on the animal's size and the DM's decision.

Pursue. Normally, a mount breaks off its attacks when an aggressor withdraws. When taught to pursue, the mount chases a retreating enemy. If the mount catches the enemy, it resumes its attacks. The mount may pursue indefinitely, returning when the enemy has been defeated or has escaped, or it may be taught to return at the paladin's command.

Stay. The mount stands still until the paladin gives it permission to move.

Sample Tasks

Rescue. If the paladin falls unconscious on the battlefield, the mount drags him to safety, either to a predetermined location, such as the paladin's campsite, or to the nearest safe location.

Strategic attacks. In a combat encounter, the mount makes its own decisions regarding strategy and choice of targets. The mount may temporarily leave the paladin to lure away a charging monster, or it may attack an enemy that the paladin doesn't see (such as one about to plunge a knife into the paladin's back).

Guard duty. The mount stands guard at a campsite or other location, watching for intruders. Should the mount spot an intruder, it reacts as directed by the paladin. It may alert a sleeping paladin (or other designated character) by nudging him awake, crying out, or attacking.

As some mounts may not be able to distinguish between friendly and hostile intruders, the mount will most likely react if *any* person or creature enters the guarded area. To improve the mount's value as a guard, the paladin may teach it to respond to a specific type of intruder (say, anyone riding a horse, or any ogre). Recognizing a specific type of intruder is considered a distinct trick, requiring a separate training period. In other words, the mount must first learn the *task* of guard duty, then any number of *tricks* to recognize specific types of intruders.

Search. The follower can search for a particular type of item in a general location and, if it finds it, return the item to the paladin. Suitable items include gems, weapons, bundles, flasks, or parchments. Suitable locations include a small cave, a shallow valley, or the interior of a building. The paladin must show the mount a sample of the sought object, the more specific, the better. (If the paladin wants a particular weapon from an armory, he must show the mount a close copy.) The paladin must also designate the area to be searched. The mount won't search indefinitely, usually returning within an hour if it can't find the item.

If the circumstances of the search are unusually difficult, the DM may call for ability checks. For instance, if the mount searches an armory for a particular golden sword, but the building contains dozens of similar swords, the DM may require the mount to make an Intelligence check. The mount locates the correct sword only if the Intelligence check succeeds.

A mount may also be taught to locate specific people. However, a mount can't locate a person that it hasn't been taught to recognize. The mount must first learn the *task* of searching, then any number of *tricks* to recognize specific individuals. A bonded mount can *always* recognize its paladin; no special training is required.

Bonded Mounts as Nonplayer Characters

Because bonded mounts are living, breathing entities with thoughts and feelings of their own, the DM should consider running them as nonplayer characters. Like a human or demihuman NPC, a bonded mount has a distinct personality. It may be stubborn or bold, complacent or curious, fool-

hardy or cautious. It may have an aversion to bearded strangers, a fear of water, a fondness for apples. Exceptionally intelligent mounts may communicate with head shakes, foot stomps, or a spoken language, letting them serve as confidantes and advisors.

Parting Company

Under normal circumstances, a bonded mount serves its paladin for no more than 10 years. During this time, the paladin may voluntarily dismiss the mount if it becomes crippled or ill, if the paladin's journeys take him to a terrain inhospitable to the mount, or for any other reason of the paladin's choice. The mount instinctively knows when the paladin dismisses it, and responds by dutifully wandering away. The DM should stage this parting as a significant event similar to the mount's arrival.

If the paladin returns to the area where he dismissed the mount and calls out for it, the mount may return. A dismissed mount returns if all of the following conditions exist:

- The mount is alive and ambulatory.
- The mount hasn't left the area and can hear the paladin's call.
- Ten years haven't yet passed since the day the paladin originally acquired the mount.
- The paladin hasn't acquired a new, conventional mount in the interim.
- The DM approves of the return.

A bonded mount abandons its paladin for either of the following reasons:

- Ten years have passed since the mount originally bonded with the paladin. Many steeds, particularly horses, are too old for a life of adventure at this age. Others, like unicorns, become restless for new experiences.

After a decade of service, the paladin may voluntarily dismiss his mount. Otherwise, the mount simply disappears at the earliest opportunity. A paladin in good standing then becomes eligible for a new bonded mount. The opportunity may arise within the next few months, under the guidelines described in the "Acquiring a Mount" section above. The new mount may be a different species from the previous mount.

- If the paladin is stripped of his special abilities as a consequence of violating his ethos (see Chapter 3), the bonded mount loses its allegiance to the paladin and escapes at the earliest opportunity. Once stripped of his abilities, a former paladin can never again acquire bonded mounts.

Clerical Spells

A paladin acquires spells through prayer, just like a priest. Assuming the paladin has adhered to the tenets of his faith, the deity or greater power usually grants the requested spells. After receiving spells, a paladin uses them the same way as a priest, employing identical components, casting times, and effects. See Chapter 8 for more about paladins and their faiths.

Chapter 3: Ethos

The set of principles that structures a paladin's life and regulates his behavior is called an *ethos*. While an ethos may encompass the written laws of society, its scope is much broader, incorporating spiritual edicts and moral absolutes to form an ethical ideal. A paladin's ethos defines his attitudes, shapes his personality, and influences virtually every decision he'll ever make.

Though a guiding ideology is certainly not unique to paladins, the paladin's ethos differs from that of other character classes in two significant ways. First, the paladin's ethos is complex, compris-

ing a long list of general guidelines and specific rules. Second, the paladin's ethos is uncompromising, requiring absolute dedication. Violations have severe consequences, ranging from reprimands to suspensions of privileges. Extreme violations may result in a complete loss of status and permanent removal of all his special abilities.

Still, the paladin considers his ethos a privilege, not a burden. To him, all conduct has a moral quality. Every action is a choice between right and wrong. With justifiable pride, he considers himself an embodiment of the highest standards of human behavior.

We begin with the three general components of the paladin's ethos: *strictures* (formal rules), *edicts* (commands from authorities), and *virtues* (behavioral values). The final section explains how a paladin may violate his ethos, and suggests suitable punishments and atonements.

Strictures

The most important elements of a paladin's ethos are his *strictures*, a set of inviolable rules from the *PH* that the paladin must follow at all times. The paladin's strictures are as inflexible as his ability requirements; they are part of what defines a character as a paladin and distinguishes him from other classes.

Lawful Good Alignment

Every paladin must be lawful good. The moment he abandons the conditions of this alignment is the moment he stops being a paladin.

At the heart of a lawful good alignment is the belief in a system of laws that promotes the welfare of all members of a society, ensures their safety, and guarantees justice. So long as the laws are just and applied fairly to all people, it doesn't matter to the paladin whether they originate from a democracy or a dictator.

Though all lawful good systems adhere to the same general principles, specific laws may be different. One society may allow a wife to have two husbands, another may enforce strict monogamy. Gambling may be tolerated in one system, forbidden in another. A paladin respects the laws of other lawful good cultures and will not seek to impose his own values on their citizens.

However, a paladin will not honor a law that runs contrary to his alignment. A government may believe that unregulated gambling provides a harmless diversion, but a paladin may determine that the policy has resulted in devastating poverty and despair. In the paladin's mind, the government is guilty of a lawless act by promoting an exploitative and destructive enterprise. In response, the paladin may encourage citizens to refrain from gambling, or he may work to change the law.

Particularly abhorrent practices, such as slavery and torture, may force the paladin to take direct action. It doesn't matter if these practices are culturally acceptable or sanctioned by well-meaning officials. The paladin's sense of justice compels him to intervene and alleviate as much suffering as he can. Note, though, that time constraints, inadequate resources, and other commitments may limit his involvement. While a paladin might wish for a cultural revolution in a society that tolerates cannibalism, he may have to content himself with rescuing a few victims before circumstances force him to leave the area.

When will a paladin take a life? A paladin kills whenever necessary to promote the greater good, or to protect himself, his companions, or anyone whom he's vowed to defend. In times of war, he strikes down the enemies of his ruler or church. He does not interfere with a legal execution, so long as the punishment fits the crime.

Otherwise, a paladin avoids killing whenever possible. He does not kill a person who is merely

suspected of a crime, nor does a paladin necessarily kill someone he perceives to be a threat unless he has tangible evidence or certain knowledge of evildoing. He never kills for treasure or personal gain. He never knowingly kills a lawful good being.

Though paladins believe in the sanctity of innocent life, most kill animals and other nonaligned creatures in certain situations. A paladin may kill animals for food. He will kill a monster that endangers humans, even if the monster is motivated by instinct, not evil. While some paladins avoid hunting for sport, others may hunt to sharpen their combat and tracking skills.

Magical Item Limit

The paladin's limited access to spells also extends to the number of magical items he may possess. Under no circumstances may a paladin retain more than 10 magical items, regardless of his level, kit, or status.

Paladins are limited not only to the number of magical items, but also the type. Specifically, a paladin can have the following:

One suit of magical armor. This excludes all pieces of normal armor that have been temporarily enchanted, as well as accessories such as a *cloak of protection*, a *helm of protection*, or *boots of speed* (all of which count against the paladin's miscellaneous item limit). A single piece of magical armor, such as a chest plate, counts as a full suit for limitation purposes.

One magical shield.

Four magical weapons. This excludes all normal weapons temporarily affected by *enchanted weapon* or similar spells, but includes *holy swords*. A quiver or case of arrows or bolts counts as one item. Individual arrows and bolts are counted as one item if they have special magical properties, such as *arrows of direction* and *arrows of slaying*.

Four miscellaneous magical items. This category includes rings, rods, staves, gems, and scrolls. A *bag of beans*, a set of *ioun stones*, and a *deck of many things* each count as one item. A magical potion counts as one item, regardless of the number of doses. Items temporarily enchanted by spells are excluded.

To ensure that a paladin stays within his limit, it's important to clarify who owns each of the party's magical items. In general, a paladin won't use a magical item unless it's his. It doesn't matter who actually carries the item; if a paladin has claimed ownership, it belongs to him. A paladin may loan items to his companions, but so long as he retains ownership, loaned items count against his limit.

Conversely, if a paladin has 10 items, he won't borrow items from other characters. A paladin won't look for ambiguities to exploit; he remains true to the spirit as well as the letter of these rules.

Of course, a paladin may not know that an item is magical when he acquires it. But as soon as he becomes aware of its special properties, he's obligated to give it away or to get rid of another item to remain within his limit.

A paladin may voluntarily rid himself of a magical item if he finds a more desirable one. For instance, he may give up an *arrow of direction* if he discovers a *javelin of lightning*.

Excess magical items may be given to other lawful good characters, donated to the paladin's religious institution, or simply discarded. Since excess items technically don't belong to the paladin (he won't claim ownership), they may not be sold or traded, even if the paladin intends to funnel the profits to a worthy cause.

Wealth Limits

A paladin has no interest in wealth for its own sake. He seeks spiritual rather than material satisfaction, derived from serving his faith and his government to the best of his ability. To a paladin, the pleasures of ownership are fleeting, superficial, and ultimately debasing. The rewards of duty are lasting and deep.

Still, the paladin realizes that a certain amount of money is necessary to survive. Rather than forego money altogether, he retains enough wealth to meet his worldly obligations and sustain a modest lifestyle.

A paladin doesn't expect handouts, nor does he rely on the generosity of strangers or his companions. He feels responsible to pay his own way and takes pride in his self-sufficiency. He earns income from treasure, rewards, and fees, the same as anyone else. Unlike most other characters, however, the paladin operates under strict guidelines as to how he can spend his money and how much he can save.

Budgeting

A paladin requires funds to cover the following expenses:

Food. A paladin is responsible for feeding himself and his steed. To hold down costs, the paladin might hunt his own game, and may gather fruits, nuts and vegetables from the wilderness.

Weapons, armor, and clothing. This includes the costs of purchase, upkeep, repair, and replacement. A paladin seldom skimps in this area, spending as much as his funds will allow to secure the highest-quality equipment.

Tack and harness. As with weapons and armor, many paladins splurge to buy the best, especially for bonded mounts.

Lodging. When sleeping outdoors isn't practical, paladins seek out the least expensive inns.

Taxes and licenses. The paladin must make all payments required by his liege. He must also pay all foreign tolls and fees levied during his travels.

Training costs. A paladin may pay a tutor for training, providing the tutor is of lawful good alignment and the paladin has permission from his patron. (See Chapter 7 for more about training procedures.)

Miscellaneous provisions. Including medicines, lantern oil, clothing, bedding, and grooming supplies. Many paladins prefer to forage, improvise, or manufacture these items instead of buying them outright, in order to save money.

Salaries. Fair salaries are required for all servitors and henchmen.

Stronghold expenses. A paladin pays all costs associated with the construction and maintenance of his stronghold.

Strongholds

In addition to his contingency fund, a paladin may also maintain a separate fund to save for a stronghold. As explained in Chapter 7, construction prices vary wildly, though all are expensive. A paladin may have to save for years, even decades, to accumulate enough wealth to build a stronghold. A wise paladin, then, begins his stronghold fund as soon as possible; 1st level isn't too early to start saving.

Once a paladin establishes a stronghold, he acquires a universe of new expenses, particularly those involving personnel and maintenance. The paladin must adjust his monthly budget accordingly. He may also wish to build up his contingency fund to cover two or three months' worth of overhead.

An established stronghold typically falls into one of three economic categories, each of which has a particular impact on the paladin's finances:

Subsidized. The stronghold has no significant agricultural or manufacturing base. Any crops or goods produced at the stronghold are insufficient to pay the stronghold's maintenance costs and

employees. The paladin must make up the difference out of his own pocket, which raises his monthly financial obligations dramatically.

It's not unusual for a paladin to subsidize a new stronghold until it gets up and running. With careful management and a little luck, a stronghold becomes self-sustaining within a few months or, at most, a few years. Some paladins, however, subsidize their strongholds indefinitely, usually for one of two reasons:

- The stronghold was never designed to generate income, functioning instead as a military stronghold, training center, hospital, or religious sanctuary. Such a stronghold requires the commitment of a paladin with considerable resources.
- The stronghold was designed to generate income, but due to misfortune or incompetent management, never succeeded. Should the paladin decide to cut his losses and abandon the stronghold, he must first see to the well-being of his faithful employees, giving them adequate severance pay and doing what he can to find them new jobs.

Self-sustaining. The stronghold pays its own way through the sale of crops, goods, or services. The paladin needn't subsidize the operation in any way, nor does he have to worry about the proper disposal of excess profits (there aren't any). This is the ideal arrangement for most paladins.

Profit-making. The stronghold generates regular and dependable profits from the sale of crops, goods, or services. The paladin uses these profits to expand his holdings (to provide jobs for more people or to further glorify his deity, never for personal gain) or to increase his donations to his church or other worthy causes. A profit-making stronghold usually requires extra time and attention from the paladin, or the services of skilled managers.

Excess Funds

All of a paladin's excess funds must be forfeited. This includes all money remaining after he pays his regular expenses, as well as any money not specifically allocated to a savings fund for building a stronghold. He may keep a contingency fund equal to two or three times his normal monthly budget (including maintenance costs and employee salaries for his stronghold) but no more. He may *not* stockpile money to buy gifts, leave to his heirs, or pay a friend's expenses.

What does a paladin do with the excess? He has three options:

- *Refuse it.* If an appreciative community offers him a sack of gems for destroying a vampire, he politely declines. ("Your gratitude is more than sufficient.") If he discovers a treasure chest filled with pearls, gold pieces, and a book of poetry, he takes the book and leaves the rest (and he's likely to give the book to a friend or a library after he's finished reading it).

- *Donate it to the church.* This does *not* count as a regular tithing (see the Tithing section below), as it's not considered part of his income.

- *Donate it to another worthy institution of lawful good alignment.* Suitable recipients include hospitals, libraries, and orphanages. Research facilities, military organizations, and governmental operations are acceptable only if the paladin is certain that the money will be spent on lawful good projects.

Within these guidelines, a paladin may dispose of his excess funds as he wishes. He may donate treasure to a hospital on one occasion, and refuse a monetary reward for rescuing a kidnapped prince on another. However, he may *never* give his excess funds to another player character, or to any nonplayer character or creature controlled by a player.

Remember, too, that just because a paladin declines a reward for rescuing a prince doesn't mean his fellow party members can't accept it. If a paladin kills an evil dragon, then walks away from its treasure hoard, his companions are still free to help themselves.

Loans

A paladin falling on hard times or confronted with unanticipated expenses may arrange for a loan from a lawful good character or institution. While borrowing money may be a humiliating experience, it's rarely an ethos violation unless the paladin borrows money he doesn't need or doesn't intend to repay.

In general, a paladin may borrow only small amounts of money (say, an amount equivalent to his monthly budget). He may also borrow the minimum amount required for an emergency; an opportunity to buy a treasure map leading to a *holy sword* doesn't qualify, but medicine to treat a dying companion might. Borrowing money to pay the monthly operating expenses of a stronghold is allowed, but only if necessary to keep lawful good workers employed or to make vital repairs. (A leaking roof can wait; a crumbled wall probably can't.) A paladin should strive to repay his debts as quickly as possible.

Repeated borrowing is discouraged, and chronic debt should be considered an ethos violation. If a paladin borrows money for several consecutive months, he might lose his stronghold, his bonded mount, or any other obligation that's costing him more than he can afford.

Tithing

A paladin must give 10% of all his income to a lawful good institution. This 10% is called a *tithe*. In most cases, a paladin tithes to his church or other religious organization. If he doesn't belong to a church or operates independently (as in the case of the Expatriate character kit described in Chapter 4), he may designate any lawful good organization, such as a hospital or university, as the recipient of his tithes. A paladin has no say in how his tithes are spent, though the money typically goes towards the institution's maintenance, recruitment, equipment, and education costs. A paladin usually tithes to the same institution for his entire career.

A paladin's first tithe usually comes out of his starting funds of 5d4 x 10 gp. After that, he must tithe from all sources of income, including rewards, treasure, wages, and profits generated from his stronghold. When he acquires a gem or magical item, he owes his designated institution 10% of the item's value (as determined by the DM), payable at the earliest opportunity. If he finds a diamond worth 500 gp, he owes 50 gp; if the gem is lost or stolen, he still owes 50 gp (the institution isn't penalized for the paladin's carelessness).

Tithes are due only on funds the paladin actually claims for himself. If he walks away from a treasure or refuses a reward, no tithes are necessary.

It's the paladin's responsibility to get his tithes to his institution as soon as possible. A monthly payment will suffice in most cases, with the paladin turning in 10% of all the income he's acquired in the previous four weeks. If a monthly payment is impossible or impractical—for instance, if the paladin is on a mission halfway around the world, or if he's a prisoner of war—he may make other arrangements, providing he offers a satisfactory explanation. A paladin may personally present his tithings to his institution or he may deliver them by messenger.

Tithes carried by the paladin but not yet delivered are still considered to be the property of the institution. A starving paladin who has no other funds aside from 10 gp of tithes may *not* spend his tithes on food, unless he first petitions his deity for permission. If he's behaved responsibly—say, if he used his last gold piece to pay for treatment of a dying child—permission is usually granted, with the understanding that the tithes must be replaced.

Alignment of Associates

A paladin is known by the company he keeps. Ideally, a paladin associates only with good-aligned companions. Relationships with neutral characters may be tolerated in limited circumstances, but prolonged contact may result in an ethos violation. *Any* association with an evil-aligned character can be construed as an evil act. In general, a paladin bears responsibility for the actions of his associates, even those taken without his knowledge or consent.

Hirelings. Without exception, all of a paladin's men-at-arms and stronghold employees must be lawful good. The paladin should do his best to determine their alignment before he hires them. Should a hireling commit an evil act or otherwise reveal himself to be of an alignment other than lawful good, the paladin has no recourse but to fire him and, if necessary, turn him over to the proper authorities for prosecution.

In some cases, a paladin shares responsibility for the evil actions of his hirelings. For instance, a paladin's stable master commits murder. The paladin may not be legally liable, but he may be considered an accomplice in an ethical sense. Although the authorities may not prosecute the paladin, he may still suffer a punishment for violating his ethos, particularly if he was remiss in investigating the stable master's background prior to his employment. As always, it's up to the DM to determine if an ethos violation has been committed.

Henchmen. A paladin accepts only lawful good characters as henchmen. As with a hireling, the paladin should make every effort to determine a potential henchman's alignment before an alliance develops. The paladin must immediately dismiss a henchman who commits an evil act.

Good characters. In an adventuring party, a paladin naturally gravitates to other lawful good player characters, making them his confidants and closest companions. Rarely, however, can a paladin choose the composition of his party, as fate often throws together characters of vastly different outlooks. A paladin cooperates with a party so long as the majority of the characters are good-aligned; a majority of neutral characters or the presence of even a single evil character may present problems.

A paladin can maintain a comfortable partnership with a neutral good character, despite his reservations about the neutral good character's indifference to social structures. However, the neutral good character must be working strictly in the interests of good. A paladin is less at ease with chaotic good characters, owing to their independent nature and lack of respect for authority. But a paladin will work with chaotic good characters so long as their behavior complies with his goals.

Neutral characters. Next to good characters, some paladins feel most comfortable with lawful neutral characters, admiring them for their sense of duty and loyalty to their government. This, of course, presumes the lawful neutral characters serve reasonably benevolent governments, not despots or slave traders.

A paladin will cooperate with a party that contains a minority of lawful neutral or true neutral characters. But he most likely keeps neutral characters at arm's length, resisting their gestures of friendship. Instead, he tries to serve as an example to the neutral characters, hoping to convince them through words and deeds that a commitment to good results in a richer, fuller life. So long as neutral characters refrain from committing evil acts, a paladin continues to work with them.

A paladin won't join a party consisting entirely of neutral characters, unless the stakes are exceptionally high. He may, for instance, work with a neutral party to retrieve a holy artifact, rescue his king, or save his church from destruction. For less momentous undertakings, such as treasure hunts or reconnaissance expeditions, the paladin should excuse himself. (If a party mostly consists of neutral PCs, the DM should explain the general nature of a new adventure to a player with a paladin PC. The player should have the option of gracefully bowing out of the adventure or choosing another character.)

Evil characters. Because he is duty-bound to suppress evil, a paladin won't tolerate an evil PC.

He may take the evil PC into custody, physically restrain him, or demand his expulsion from the party. If all else fails, the paladin severs his ties with the party and go his own way. In any event, inaction is unacceptable.

A paladin finds it difficult, if not impossible, to avoid contact with evil NPCs. They're everywhere: walking down a street, dining at an inn, shopping at a bazaar. A paladin's ethos doesn't compel him to attack or even confront all evil NPCs; in many cases, hostile confrontations could be counterproductive, particularly if such an action distracts the paladin from a more important mission, or if it triggers retaliation from the NPC's companions against innocent bystanders.

Time and circumstances permitting, a paladin may question evil NPCs, follow them, or make inquiries about them. None of these actions violate a paladin's ethos when used in moderation. (However, spying and similar actions should be a last resort, because they connote deception). A paladin walks on shaky ground, however, the moment he begins an association with an evil NPC that could be perceived as friendly or compliant.

Edicts

Edicts include commands, instructions, and traditions the paladin has pledged to obey, usually imposed by the paladin's patron. The paladin must follow his edicts to the letter; he takes them as seriously as any other element of his ethos.

A paladin doesn't choose which edicts to follow. Rather, he pledges to follow any and all edicts issued by specified sources. The paladin chooses his sources when he begins his career. Additionally, the DM may make recommendations or require specific sources.

Edict sources may be chosen from the list below. Usually, a paladin's background will suggest appropriate choices. For instance, a paladin whose parents expect him to adhere to their traditions may swear to follow all edicts from his father and mother.

The DM determines the nature of all edicts. He also decides how they apply and when they occur. At the DM's direction, a source may issue a set of edicts at the outset of a paladin's career. Alternately, a source may wait to issue edicts until a particular event occurs (such as the acquisition of a stronghold or a declaration of war). At any time, a source may issue new edicts, modify old edicts, or suspend standing edicts. It's possible that a source may *never* issue an edict. In any case, it's up to the paladin to keep track of his edicts and follow them exactly.

Occasionally, edicts from different sources may conflict. For instance, a paladin's church might issue an edict that clashes with an edict from his government. In most cases, religious edicts take priority over edicts from other sources. In *all* cases, **a paladin's strictures and core principles have priority over strictures issued by any social institution.** For more about conflicting edicts, see Chapter 8.

Religion and Philosophy

If the paladin belongs to an organized religion, the church will probably be the major source of edicts. Church edicts encompass spiritual obligations, behavior restrictions, and service requirements. Philosophies, too, may have their own edicts, imposed by the architects of the philosophy or by the paladin himself. A deity may also issue edicts to the paladin directly, appearing in a dream or as an avatar. Chapter 8 discusses religious and philosophic edicts in detail.

Government

A paladin who has pledged fealty to his government must follow its edicts. Some examples:

- Perform military service.
- Donate the use of his stronghold for any legitimate government purpose (housing soldiers, entertaining government guests, storing supplies, and so on).
- Pay a one-time tax or fee.
- Temporarily loan a stronghold hireling.
- Guard a particular item or person. The paladin assumes complete responsibility for the safety of the item or person.
- Undertake a *cavalcade*, a long journey for the purpose of escorting dignitaries, delivering messages, or scouting new territory.
- Represent the government in a jousting match or other contest of skill at a tournament.
- Appear at a state banquet or other ceremonial function.

Mentor

Paladins who have no ties to an organized religion often choose to follow the edicts of a mentor. A mentor can be any teacher, sage, or elder whom the paladin respects; often, the mentor is the paladin's ethical role model or the person who tutored him in philosophy. A group or organization can also qualify as a mentor. Possible edicts:

- Take regularly scheduled tests that measure intelligence or integrity. For instance, the mentor may engage the paladin in probing philosophic discussions on the nature of evil or the obligations of friendship.
- Care for the mentor in his old age.
- Pass along the mentor's ideas to a young acolyte of the mentor's choice. (In effect, the paladin becomes a mentor to someone else.)

Culture

Unless they contradict the principles of his government or religion, a paladin may choose to follow edicts from his culture. Cultural edicts arise from the long-standing traditions of a particular tribe, region, or race, and as such, they rarely change. Examples include:

- Marry by a certain age.
- Always bow from the waist or curtsy to strangers and elders.
- Hold the lives of animals to be equal to those of men. A paladin following this edict never eats meat, never hunts for sport or food, and only kills an animal to protect himself or those he's sworn to defend.

Family

Family edicts derive from tradition, obligations to relatives, and the wishes of particular family members. Edicts may be issued by the paladin's parents or grandparents, or by a consensus of all living family members.

Won't all paladins automatically choose to follow the edicts of their families? Not necessarily. A paladin's family may not be of good alignment. The paladin may be an orphan and have no knowledge of his family. Sympathetic families may not wish to burden the paladin with their problems. If a paladin has not vowed to follow the edicts of his family, his obligations to them are no different from his obligations to anyone else. Typical family edicts include:

- Visit the family burial ground once per year on a designated day.
- Uphold a tradition never to harm a particular animal. (For example, if a bear sacrificed itself to save the paladin's infant sister from a dragon, the paladin may vow never to harm bears.)
- Donate a fixed percentage of all income to the family.

Virtues

Virtues are traits exemplifying the highest standards of morality, decency, and duty. They comprise the paladin's personal code. Although not specifically detailed in the *PH* definition of a paladin, a paladin's virtues are implied by his strictures as well as his outlook, role, and personality. Just as a paladin must obey his strictures, he must also remain true to his virtues.

Though most paladins adhere to all of the virtues described below, exceptions are possible. For instance, a paladin from a primitive society may be so unfamiliar with civilized etiquette that including *courtesy* as part of his ethos would be unreasonable. All adjustments must be cleared by the DM at the outset of a paladin's career.

There are no rules for adjudicating virtue violations. The DM is advised to err in favor of the paladin when the player makes honest mistakes. Conversely, the player should graciously accept the DM's rulings and, in the spirit of the paladin, avoid looking for loopholes to take advantage of the DM's good will. The entries below include examples of how virtues might influence the paladin's behavior in the context of a game.

Fealty

In feudal times, fealty referred to the relationship between a warrior and his lord. A warrior swore allegiance to a lord in exchange for protection, support, and property. The lord, in turn, could count on the warrior for military duty and other services. Both the lord and the warrior scrupulously honored this agreement. *Perfidy*, the breaking of the promise by either party, was considered a treacherous breach of faith.

This book takes a broader view of fealty, defining it as loyalty not only to a lord but to any lawful good government, religion, or philosophy. For convenience, we refer to the recipient of a paladin's loyalty as the *patron*.

Regardless of who—or what—functions as the patron, fealty gives the paladin a sense of belonging to something greater than himself. Fealty also sets the criteria for a paladin's moral code; in essence, the patron establishes the difference between right and wrong, good and evil. However, although the patron provides the basic moral code, it is ultimately the paladin who is responsible for and bears the consequences of his actions.

About the Categories

Let's take a closer look at the three categories of fealty patrons:

Religion. A religion is a set of beliefs centering on one or more omnipotent deities with supernatural powers. The patron is usually a church representing an established religion, but can be a deity.

Government. This can be any individual or governing body with the absolute power to make laws and declare war. In most campaigns, the patron is usually a monarch.

Philosophy. A philosophy is a system of ideas that explains the nature of the universe, exclusive of supernatural beings. The patron may be an established philosophy developed by scholars, or a unique philosophy developed by the paladin himself. (Chapter 8 discusses the definition of a philosophy in more detail, including the differences between philosophies and religions.) For the purposes of fealty, religion and philosophy are mutually exclusive; a paladin can't pledge fealty to both.

Choices of Patrons

Every paladin must pledge fealty to *something*. As a minimum, he must pledge fealty to either a religion or philosophy; this faith is what grants him the special powers described in Chapter 2. Beyond this requirement, patrons should derive logically from the paladin's background and outlook. In most campaigns, the proper patrons will be self-evident. For instance:

- If a paladin follows the tenets of a lawful good religion and serves in the military of a lawful good ruler, he probably swears fealty to both his church and government.
- If a paladin comes from a rigid theocratic culture (a society ruled exclusively by priests) or serves no feudal lord, he probably pledges fealty to the church alone.
- If a lawful good monarchy has no formal relationship with an established religion, the paladin might pledge fealty to a ruler and a philosophy, and not to a church.
- If a paladin operates independently and has no ties to a government or church, he'll probably pledge fealty to a philosophy.

For reference, Table 14 lists all possible fealty combinations. A paladin may pledge fealty to any of the Permitted combinations (assuming the DM approves). He may *not* pledge fealty to any of the Forbidden combinations. The ways in which governments, religions, and philosophies interact are discussed at length in Chapter 8.

Table 14: Fealty Combinations

Combination	Permitted/Forbidden
Government, religion, and philosophy	Forbidden*
Government and religion	Permitted
Government and philosophy	Permitted
Religion and philosophy	Forbidden*
Government alone	Forbidden**
Religion alone	Permitted
Philosophy alone	Permitted

* For the purposes of fealty, religion and philosophy are mutually exclusive.

** Every paladin must pledge fealty to either a religion or philosophy, which serves as the source of his special powers (described in Chapter 2).

Obligations of Fealty

Once a paladin pledges fealty to a particular patron, he's bound to that patron indefinitely. Should his king engage in evil activities, or his church become corrupt, the paladin may be forced to pledge fealty to another patron; the Expatriate kit (see Chapter 4) describes one possible consequence. Normally, however, a paladin's patrons never change.

The responsibilities associated with fealty vary with the patron. Monarchs, for instance, may require their paladins perform military service. Churches may expect their paladins to follow rigid rules of behavior. The "Edicts" section elsewhere in this chapter discusses such requirements in detail. In general, however, fealty requires the paladin to:

- Faithfully serve the patron regardless of personal adversity.
- Promote the principles and ideals of the patron.
- Honor and respect the representatives and symbols of the patron.
- Sacrifice his life for the patron if necessary.

Examples:

- *Sir Geffen, who has declared fealty to his king, learns that his homeland has declared war against Dryston, a neighboring state. Geffen is distressed by the news. Many of his schoolmates now live in Dryston, and so does his brother-in-law. Nevertheless, Geffen vows to engage all soldiers of Dryston as enemies, regardless of who they might be.*

- *In a distant village, Sir Geffen hovers on the edge of death, struggling to recover from serious wounds inflicted by a red dragon. A compassionate farmer offers to take Geffen to a medical specialist. Geffen accepts, and the farmer loads him in his wagon. An hour into their journey, the wagon passes a herald carrying the banner of Geffen's homeland. Geffen demands that the cart stop, then insists that the driver lift him to his feet. Reluctantly, the driver does as he's told. With his last ounce of strength, Geffen raises his hand to salute the flag.*

Courtesy

To a paladin, courtesy involves more than merely following rules of etiquette. It's also an attitude, a way of presenting himself to the world. A paladin carries himself proudly, maintains self-control, and accepts ill-mannered behavior with grace. He follows social customs to the best of his ability. He is polite and deferential to friends and strangers alike.

Additionally, the paladin must:

- Consider the feelings of others and take care not to offend them. A paladin always demonstrates proper manners (shaking hands with friends, expressing gratitude for favors). He also keeps himself immaculately groomed (bathing regularly, wearing clean clothes).

- Speak tactfully and kindly. A paladin never knowingly insults or slanders another person, even his greatest enemy. If others engage in insults or slander, the paladin walks away.

- Behave with dignity. A paladin refrains from emotional outbursts, excessive eating and drinking, foul language, and other boorish acts.

Examples:

- *Sir Geffen asks a grizzled innkeeper for directions. "My information ain't free," snarls the innkeeper. "Especially for the likes of you." The innkeeper spits in Sir Geffen's face, then glares at him, daring him to respond. Sir Geffen politely thanks the innkeeper for his time, discreetly wiping the spittle from his cheek as he turns to leave.*

- *After a long day spent slogging through a muddy swamp, Sir Geffen's companions can't wait to make camp and get to bed. Sir Geffen, however, stays up for hours, combing dried mud from his hair and cleaning the grime from his armor.*

Honesty

A paladin always tells the truth as he knows it. He may decline to speak or choose to withhold information, but he will never intentionally mislead anyone, even his enemies. He may ask permission not to answer a direct question, but if pressed, he'll tell the truth (however, he may frame his answers in such a way as to withhold vital information). Though a paladin doesn't make promises lightly, once he gives his word, he always keeps it.

Examples:

- *Sir Geffen has been captured by an evil army. The commander demands to know the whereabouts of the paladin's companions. Sir Geffen says nothing.*

"My spies inform me that your colleagues plan to arrive at King Relhane's castle by dawn tomorrow," says the commander. "Is this true?"

The commander's information is accurate, but Geffen remains silent.

“If you say nothing, I will conclude that I’m correct.”

“You may conclude whatever you wish,” says Geffen.

• *Prevost, a young companion of Sir Geffen, asks about his performance on the battlefield yesterday. Sir Geffen believes that Prevost fought ineptly. “With your permission,” says Geffen, “I prefer not to answer.”*

“Please,” insists Prevost. “I want to know.”

Geffen looks him in the eyes. “Very well. You allowed an opponent to escape. You dropped your sword at a crucial moment. Your performance was poor.”

Prevost glowers at Geffen, then angrily stomps away.

Valor

A paladin demonstrates unyielding courage in the face of adversity. No danger is too great to prevent him from fulfilling a promise or completing a mission. His commitment is stronger than his fear of pain, hardship, or even death.

A paladin’s valor is particularly evident on the battlefield. He regards war as a noble enterprise, and combat as an opportunity to glorify the institution he represents. A paladin attacks an enemy without hesitation, continuing to fight until the enemy withdraws or is defeated. Whenever possible, a paladin chooses the most formidable enemy—a powerful monster, a giant, a dragon, or the leader of an army—as his primary opponent. In general, a paladin prefers melee to missile combat, so he can engage his opponent face to face.

Examples:

• *A moment ago, Sir Geffen and his companions were riding peacefully through a shaded valley when they were ambushed by a brutish hill giant. The giant snatched young Fredrin from his horse and is now waving him in the air like a trophy.*

“I claim this youth as my slave!” thunders the giant. “If you want him back, send your best man to fight!”

Without hesitation, Sir Geffen rides forward.

• *Locked in battle with an army of ogres, Sir Geffen’s party is suffering mounting casualties. “Withdraw!” shouts Bordu, a friend of Geffen. “We will regroup and fight another day!”*

Sir Geffen’s companions scramble from the battlefield, but Geffen lingers behind. “Come with us!” cries Bordu. “You can’t win!”

“Perhaps not,” says Geffen, steeling himself for a phalanx of charging ogres. “But I shall cover your withdrawal as long as I can.”

At the DM’s discretion, a paladin can withdraw with honor if outnumbered by more than 2:1 in hit dice. If the paladin belongs to an elite organization, the DM might allow the paladin to withdraw if he faces odds of more than 3:1. If the player suspects such a situation exists, he may ask the DM whether a withdrawal with honor is possible. With the DM’s permission, the paladin may withdraw without violating his ethos.

Honor

An honorable paladin conducts himself with integrity regardless of circumstance. He behaves in a morally sound manner even when he’s by himself or when no one else will know of his actions. It’s an admirable act to comfort a dying friend, but an act of honor to comfort a dying enemy.

Honor also involves respect, not just for the paladin’s peers and superiors, but for anyone sharing

the paladin's commitment to goodness and justice. The paladin shows mercy to the repentant, and refuses to inflict undue suffering even on the vilest evildoer.

Additionally, an honorable paladin:

- Defers to the judgment of all lawful good characters of superior social class, rank, and level.
- Acknowledges the dignity of all lawful good people, regardless of their race, class, or economic status, by treating them with courtesy and respect.
- Accepts all challenges to duel or fight given by those of comparable status and power. (A challenge from an arrogant youngster or a drunken warrior may go unheeded).
- Dies before compromising his principles, betraying his liege or faith, or abandoning a protected charge.

Examples:

• *After a lengthy battle, the king of the lizard men lies bleeding at Sir Geffen's feet. "I beg you," gasps the lizard king, "Let me live." Sir Geffen reflects. The lizard king is old and broken. He can no longer be considered a threat. And he has fought honorably.*

Sir Geffen sheathes his sword. He motions for his aides to haul the lizard king away. The king will spend his remaining years in prison.

• *Sir Geffen has been captured by a cult of evil clerics. Bound with chains, Sir Geffen stares into the eyes of a cleric who holds a blade to his throat. "Renounce your blasphemous faith," hisses the cleric, "and I will spare your life."*

"Renounce yours, and I will spare you!" says Sir Geffen.

Other Virtues

Fealty, courtesy, honesty, valor, and honor will likely be a part of every paladin's ethos. Other virtues may also be added, subject to the DM's approval. Some possibilities:

Humility. The paladin remains humble in spirit and action. He rejects adulation and declines awards. Tributes embarrass him; the knowledge of a job well done suffices as thanks. He speaks modestly of his deeds, if at all, grateful for the opportunity to fulfill his moral obligations.

Generosity. The paladin gladly shares his meager funds and possessions with anyone in need. If he owns two swords and an elderly hunter has none, the paladin offers one as a gift. He will give his last crust of bread to a hungry child, even if he must go without food for the rest of the day. He is also generous of spirit, always willing to lend an ear to a troubled companion or acknowledge a friend's accomplishments with lavish praise.

Chastity. The paladin avoids even the appearance of impropriety, remaining pure in word, deed, and thought.

Celibacy. In addition to remaining chaste, the paladin vows never to marry.

Industry. The paladin engages in productive activity at all times. He works diligently and hard until he completes the job at hand. When not working, he studies, exercises, or practices his combat skills. He considers leisure activities, small talk, and vacations to be time-wasting folly.

Code of Ennoblement

Feudal tradition required newly knighted soldiers to swear allegiance to a set of principles that embodied religious ideals and service to the king. The oath constituted a sacred promise, securing the knight's loyalty to church and state.

At the DM's option, a paladin may take a similar oath, swearing to a "Code of Ennoblement" that enumerates the strictures, virtues, and edicts he is obliged to uphold. The code defines the

paladin's ethos, spelling out exactly what the patron expects of him.

The paladin swears to a Code of Ennoblement when he begins his career, usually as part of a formal ceremony (see the “Becoming a Paladin” section of Chapter 7 for suggestions). Typically, a monarch, church official, or mentor administers the code; the paladin candidate repeats the words as the official recites them. Alternately, the paladin can compose his own oath and recite it in private, addressing his words to a deity, an ancestor's memory (“I swear on the spirit of my father”) or a universal force (“I pledge to the glory of the natural world”).

Because different paladins may not adhere to precisely the same principles—they may, for instance, follow different edicts—each may swear to his own version of the code. Alternately, the DM may standardize the code for all paladins in the campaign. The exact wording of a code isn't important, so long as it includes these elements:

Name and homeland. The paladin should state his name and where he's from. He may also mention any notable ancestors. (“I, Sharlyn of Northmoon, daughter of Princess Ahrilla, granddaughter of Parvis the Wanderer.”)

Strictures. At the DM's option, or the player's insistence, the code may list every one of the paladin's strictures. However, because *all* paladins must follow *all* strictures, it's not necessary to recite them one by one. A general phrase (“I swear to uphold the sacred strictures”) suffices.

Fealty patron. The code should indicate to whom (or what) the paladin has sworn allegiance, as explained in the Fealty section above.

Virtues. The five principal virtues—fealty, courtesy, honesty, valor, and honor—should be mentioned by name, unless the DM has a good reason for excluding one or more of them. Add any new virtues agreed upon by the DM and the player. It's not necessary to spell out the responsibilities of each virtue, so long as both the player and DM have read and understand the descriptions in this chapter. Any modifications to these descriptions should be made clear before the oath is administered.

Edicts. Recite the relevant sources of edicts, not the edicts themselves. Specific edicts may be mentioned at the player's request or the DM's option.

Ordinarily, the terms of a paladin's code never change. In extreme circumstances—for instance, if economic hardship makes it difficult for him to keep up his tithes—the paladin may petition his king or church for an exemption. The paladin must seek an audience with whoever originally administered the oath (or a suitable substitute), then plead his case.

Exemptions are rarely granted, unless new conditions make it impossible for the paladin to remain true to his ethos (if his church has become evil, the paladin can't be expected to continue his tithes). Officials may have severe misgivings about a paladin who even *requests* for an exemption, and may impose a modest penalty to encourage the paladin to stop whining and shape up. See the “Minor Violations” section below for suitable penalties.

Sample Code

Here is a sample Code of Ennoblement to use as a template. Feel free to embellish and customize it as you see fit.

*I, *, do hereby pledge to honor the strictures of this sacred heritage ** and promise by my faith to be loyal to ***, maintaining my devotion against all persons without deception or forethought. Further, I vow to promote and uphold the principles of **** and to solemnly and faithfully follow the edicts of *****. I take this pledge freely, without coercion or expectation of reward, sworn by my hand on this saintly relic ***** and in blessed memory of those who have given their lives to this*

noble cause.

* Insert the paladin's name and home ("Arlon of Shallowbrook").

** This phrase implies allegiance to the strictures required of all paladins. It isn't necessary to recite them by name.

*** Insert the paladin's fealty patrons. In this example, Arlon swears fealty to his monarch and religion ("King Bronman of Entland and the Holy Church of Enlightenment.").

**** Insert the five principal virtues. (Arlon will adhere to them all, as outlined in this chapter. Because of his strict upbringing, he'll also follow the virtue of chastity: "Fealty, courtesy, honesty, valor, honor, and chastity.")

***** Insert the edict sources. (Arlon names his fealty patrons, and because he's promised to obey the edicts of his parents, he also mentions his family: "My king, my church, and my family.")

***** Some ceremonies require the paladin to place his hand on a sacred relic, such as a holy text or the monarch's sword. If relics aren't included in the paladin's ceremony, leave out this phrase.

Violations and Penalties

When a paladin violates his ethos—that is, when he violates any stricture, virtue, or edict he has sworn to uphold—he suffers a penalty. This penalty is in addition to any punishments required by applicable laws or local customs. For instance, if a paladin robs a merchant, he suffers an ethos penalty *and* he may also be imprisoned.

Two methods are provided for determining ethos violations and penalties. The Standard Method, derived from a strict reading of the *Player's Handbook* rules, is the easiest to referee, but generates the harshest penalties. The Alternative Method is easier on the players, but requires more effort from the DM. Whichever method you prefer, it's best to stick with it throughout the entire campaign.

In all cases, the DM has the final word on whether a violation has occurred. At the DM's discretion, he may allow the paladin to appeal his decision. If the paladin argues convincingly that his actions didn't violate his ethos, the DM may suspend the penalty.

If the paladin's violation isn't especially severe, the DM has the option of letting him off with a warning. If the paladin picks up a new magical item and already has 10, the DM might remind him of the relevant stricture, giving him the chance to put the item down before he claims ownership. One warning, however, is plenty; if the paladin commits the same act a second time, a penalty should be applied immediately.

The DM may bypass both the Standard and Alternate Methods, instead considering each ethos violation on its own merits and assessing any penalty that seems appropriate. A willful and deliberate evil action results in the irrevocable loss of the paladin's status. Lesser violations should result in minor penalties, such as the temporary loss of one or more of the paladin's abilities. A suitable quest, the clerical *atonement* spell, or both may be used as penance for lesser violations.

Standard Method

This method weighs the severity of an ethos violation purely in terms of alignment. The DM decides if a violation is chaotic or evil, and then applies the appropriate penalty.

Chaotic Violations

Chaotic acts include violations that are inadvertent, impulsive, and relatively benign. The violation cannot have directly or indirectly resulted in physical harm to any non-evil person. Examples:

- A moment of panic.
- Opposing the judgment of officials from his government or church. If the paladin refuses a just edict, the violation becomes evil.
- Failure to display proper courtesy to an elder or peer.
- Arrogance.
- Telling a “white lie” or couching the truth. If the lie results in harm to another person, the violation becomes evil.

Penalty: If a paladin knowingly commits any chaotic violation of his ethos, he must seek out a lawful good cleric of 9th level or higher. A cleric of the paladin’s faith is preferable but not mandatory. The paladin must locate the cleric as soon as possible. An undue delay—say, of more than a few weeks—changes the violation to an evil one.

Once the paladin locates a cleric, he must make a full confession of his transgression and ask for forgiveness. The cleric will prescribe an appropriate penance. The paladin must execute the penance immediately; failure to do so constitutes a further violation. Typical penance’s include:

- 1-4 weeks laboring at a monastery or church.
- A day or two in complete isolation, where the paladin does nothing but contemplate the wrongness of his action.
- Completion of a modest task (such as retrieving a medicinal herb from a mountain top or ridding the monastery basement of a snake infestation).

Evil Violations

Evil violations include intentional acts of theft, treason, cowardice, betrayal, greed, cheating, and blasphemy. Any ethos violation resulting in deliberate physical harm to a lawful good character is considered evil.

Penalty: Even a single evil violation results in the immediate and irrevocable loss of the paladin’s status. He forfeits all benefits, powers, and privileges associated with the paladin class, none of which may be restored by magic or any other means. From that point on, the character exists as a fighter; he keeps the same level and adjusts his experience points as necessary. Because he wasn’t a fighter at the beginning of his career, he isn’t eligible for weapon specialization.

Magically Influenced Actions

The DM may excuse chaotic acts performed by an enchanted or magically controlled paladin. Optionally, he may impose a small penalty, such as those in “Self-Administered Penalties,” on p. 43.

If a paladin commits an evil act while enchanted or controlled by magic, he immediately loses his paladin status and becomes a fighter as described above. However, because the evil act wasn’t intentional, the status loss is temporary. To regain his status, the character must complete a dangerous quest or important mission on behalf of his government, church, or mentor. Possibilities include recovering an artifact in another plane of existence, accumulating enough treasure to build a spectacular monastery, or singlehandedly slaying an evil dragon. The character acquires no experience points as long as he remains a fighter. If the character completes his mission, he becomes a paladin again. He has the same level and number of experience points that he did when he lost his status.

A character who doesn’t wish to undertake such a grueling mission may abandon his paladinhood altogether and remain a fighter. From that point on, he acquires experience points and attains new levels the same as any other fighter. Once he abandons his paladinhood, he may never regain it.

Alternate Method

This method gives the DM more latitude in determining the severity of ethos violations and also allows for a variety of penalties. To determine the severity of a violation, the DM must consider the paladin's intention, the consequences of the action, and who is affected.

Ethos violations fall into four general categories of increasing severity. Categories 1 and 2 include minor violations affecting non-evil characters other than the paladin's peers and superiors. Most violations belonging to Categories 1 and 2 are thoughtless, selfish, and insensitive actions which may not be evil in a strict sense. Deliberate or unambiguously evil actions belong in Categories 3 and 4. Additionally, *all* ethos violations involving an official of the paladin's government or church, or any organization or person to whom he's pledged fealty, belong to Category 3 or 4.

As these categories are necessarily broad, each includes several examples to help the DM make his decisions. Several possible penalties are also given. The DM should choose a penalty that fits the crime. He's also free to make up his own penalties based on these samples.

Category 1: Incidental Violations

This category includes accidental, inadvertent, and careless violations with insignificant consequences. The paladin doesn't benefit from this type of violation in any way. Nor do these violations jeopardize the safety of any non-evil person, either directly or indirectly. Examples include:

- Hesitating before entering a dark room. If the paladin is too fearful to enter at all, this becomes at least at Category 2 violation (higher, if his reluctance results in harm to a companion).
- Failing to return a friendly stranger's greeting. If the paladin's indiscretion is due to arrogance rather than a simple mistake, this becomes a Category 2 violation. Likewise, this belongs to Category 2 if the stranger takes offense.
- Brushing against a stranger's dinner table and knocking a pitcher of ale into his lap.

Sample penalties include:

- Apologize to anyone slighted by his actions, as well as to anyone observing the indiscretion.
- Champion the slighted person in an upcoming tournament.
- Meditate for an hour each night for the next 1-2 weeks, contemplating the wrongness of the action.

Category 2: Grave Violations

This category includes serious violations of trust and judgment, including accidental or careless acts that might jeopardize the safety of non-evil characters. It also includes intentional acts that offend, disappoint, or mislead non-evil characters, but don't jeopardize their safety. (Intentional acts that jeopardize the safety of others belong to Category 3). Examples include:

- Failing to keep armor or weapons in optimum condition.
- Neglecting personal hygiene.
- Lying to a vendor about the quality of his merchandise. If the paladin lies to take advantage of the vendor—for instance, to make the vendor more cooperative or to get a better price—this becomes a Category 3 violation.

- Lose or misplace a small trinket carried for a companion.

Sample penalties include:

- Seek out a high-level lawful good cleric and complete a penance (as described in the "Chaotic Violations" section above).
- Forfeit a small sum to a charity (perhaps 2d10 gp or a day of work).
- Pay double or triple all tithes for the next 1d4 months.
- Temporarily lose the ability to cast spells, detect the presence of evil, remain immune to dis-

ease, radiate an aura of protection, or cure diseases. The loss persists for 1d4 weeks.

- Earn only half of the normal number of experience points for the next 1-10 weeks.

Category 3: Extreme Violations

This category covers acts that call into question the paladin's commitment to his ethos, such as intentional acts that jeopardize the safety of non-evil characters. Examples include:

- Delaying the execution of an edict, or failing to satisfactorily complete an edict.
- Informing travelers that the road ahead is safe, declining to mention the rumors of bandits.
- Inadvertently inflicting great harm on the patron's cause, such as failure to protect an artifact or important official.

- Avarice, usury, or preoccupation with worldly goods.
- Failing to aid a dying person.
- Panicking and retreating from a battle.

Sample penalties include:

- Forfeit his stronghold and all other property holdings.
- Permanently lose the ability to cast spells (or the spells of a particular sphere) until appropriate atonement is made.
- Permanently lose one of the following abilities: detect presence of evil, disease immunity, aura of protection, or laying on hands to cure disease until appropriate atonement is made.
- The bonded mount leaves, never to return. The paladin never acquires a replacement.

Category 4: Execrable Violations

This category includes the most intolerable and unforgivable ethos violations, the worst deeds a paladin can commit. Any direct violation of a stricture or edict belongs here, as do violations that result in physical harm to any lawful good character. This category also includes any violation affecting an official of the paladin's government or church. Examples include:

- Refusing or ignoring a just edict.
- Habitual cowardice.
- Committing an act of blasphemy.
- Betrayal of the patron.
- Concealing funds, hoarding more than 10 magical items, or purposely neglecting to tithe.

There is but one penalty here:

- The paladin immediately loses his status, as described in the "Evil Violations" section above.

Heinous crimes against the monarch may merit execution. Crimes against the church may result in a vengeful deity striking the paladin dead with a lightning bolt or causing the earth to swallow him up. (If in doubt, roll 1d20. On a roll of 1, the deity kills the blasphemous paladin; otherwise he is just subject to institutional penalties.)

Magically Influenced Actions

If paladin commits an evil act while enchanted or controlled by magic or psionics, the DM determines the category of the violation, then applies a penalty from Table 15.

Table 15: Penalties for Enchanted Paladins (Alternate Method)

Violation

Category Penalty

- | | |
|---|--|
| 1 | Apply normal Category 1 penalty or forego penalty entirely |
|---|--|

- 2 Apply Category 1 penalty
- 3 Apply Category 2 penalty
- 4 Paladin temporarily becomes a fighter (as described in the “Magically Influenced Actions” section of the Standard Method)

Ceremony of Disgrace

At the DM’s option, a paladin guilty of an ethos violation may have to submit to a Ceremony of Disgrace in addition to a penalty. Usually, Ceremonies of Disgrace accompany punishments for heinous crimes involving government or church officials (defined as “Evil Violations” in the Standard Method, and Category 3 and 4 Violations in the Alternate Method), but they may be used for lesser violations as well.

A typical Ceremony of Disgrace requires the guilty paladin to appear before one or more representatives of his government or church. The more serious the crime, the higher the station of the presiding official; a low-level bureaucrat may suffice for a Category 2 violation, but the king himself may choose to oversee the ceremony for a Category 4 violation. To compound the paladin’s shame, a Ceremony of Disgrace is often held before an audience in the town square or other public forum with the accused paladin standing on a raised platform for all to see.

The ceremony begins with the presiding official declaring the paladin’s crime. The official chastises the paladin for betraying his Code of Ennoblement, then announces the penalty. For a minor violation, the paladin may ask for one of the paladin’s non-magical weapons. The official destroys the weapon by throwing it into a fire or snapping off the blade.

For a heinous violation, more elaborate humiliations may be involved. In addition to destroying one of the paladin’s weapons, the official may demand that the paladin hand over each piece of his armor. The official flings each piece into a fire or has an aide pound the pieces with a mallet, rendering them useless. The official may then slap the paladin’s face, douse him with a bucket of offal, or roughly shear the hair from his head until only a stubble remains. Finally, the official strips the paladin of his name; the paladin must call himself by a new name from that point on.

Throughout the ceremony, the paladin must remain silent. Speaking during a Ceremony of Disgrace may be considered an ethos violation in itself, requiring an additional penalty.

Self-Administered Penalties

Occasionally, a paladin may commit an ethos violation that the DM considers irrelevant. The paladin might think lustful thoughts about an attractive hireling, mutter an insult under his breath about a hated foe, or accidentally eat a soup containing chicken broth when he’s vowed to be vegetarian. While all of these examples might technically be ethos violations, they’re so trivial that the DM will probably overlook them (assuming he’s aware of them in the first place).

But even when the DM overlooks a trivial violation, a truly conscientious paladin player may insist on a penalty anyway. In such cases, the paladin is free to punish himself and choose his own penalty; the DM may veto a penalty he deems too severe. Typical self-imposed penalties might include:

- Apologies to the affected parties, with assurances the offensive act will never be committed again.
- A vow of silence for the next 1-2 days.
- Becoming consumed with guilt and self-loathing for the next 1-2 days, during which time he makes all combat rolls and ability checks at a –1 penalty.

- A special titling, donation, or service for which the paladin accepts no return.

Anti-Paladins

What better nemesis for a paladin than his direct opposite, an “anti-paladin” that embodies the forces of evil? As the mirror image of a normal paladin, an anti-paladin might be able to detect the presence of good, generate a aura of protection against good creatures, and wield an “unholy” sword.

Though DMs may experiment with any type of character they like, we discourage the use of anti-paladins. Good and evil are not merely mirror images of each other. Just as the forces of evil have their unique champions, the paladin is intended as a unique champion of good. The paladin originates from a tradition of dynamic balance, in which the forces of good are few and elite and in which forces of evil are numerous and of lesser quality. Allowing anti-paladins blurs this basic relationship.

Chapter 4: Paladin Kits

Kits are collections of proficiencies, benefits, and hindrances that distinguish one character of the same class from another. A kit also provides information about the character’s personality, background, and roles. It’s not necessary to use kits, but they make characters more fun to play and add color and depth to a campaign.

Acquiring Kits

A player chooses a kit for the paladin as part of the character creation process. A paladin may have only one kit.

To create a new paladin, begin by determining his ability scores (*PH*, Chapter 1). Then choose his character kit, recording the pertinent information on the character sheet. The sheets at the end of this book are designed for paladin character kits; permission is granted to copy these pages for personal use. Use the kit information to determine other aspects of the character, such as proficiencies (*PH*, Chapter 5, and Chapter 5 of this book) and equipment (*PH*, Chapter 6, and Chapter 6 of this book).

You can incorporate any character kit into an existing campaign, provided the DM approves. A kit should be compatible with the paladin’s personal history, background, and established personality traits. For example, the Chevalier kit might be a logical choice for a paladin who has devoted himself to serving a monarch. However, the Sky rider kit would be a poor choice for a paladin who has a fear of flying.

DM Decisions

Before players create their characters, the DM should examine each of the kits and consider the following questions:

Is this kit appropriate to the campaign world? The DM may exclude any kit that doesn’t fit into the campaign. In a campaign world dominated by a single religion, the DM may deem the Votary kit inappropriate. The Militarist kit may not be relevant in a world with few organized armies. Before players create their characters, the DM should tell them which are forbidden.

Do the players need additional information about the kit? Any campaign details that may influence the choice of a kit should be revealed to the players. For example, if the local queen has

canceled all privileges for diplomats, a player might avoid the Envoy kit.

Are there changes in any kit? The DM is free to make adjustments in the kit descriptions. He may decide, for example, that all Divinates must belong to a particular religion, or that all Wyrmslayers must take Blind-fighting as one of their initial proficiencies. All changes should be explained to the players before they create their characters.

Kit Subsections

All paladin kits include the following:

Description: This section describes the duties, cultural background, manner, and appearance of characters associated with this kit.

Requirements: Ability score minimums and other special requirements are listed here. Characters can't take the kit if they don't meet these qualifications. "Standard" means there are no special requirements.

Ministration: This identifies the paladin's immediate superiors. There are five possibilities:

Church. The paladin answers to the elders or dignitaries of an organized faith. Usually, the paladin's immediate superior is a high-ranking priest.

Government. The paladin works for a king, monarchy, or other government body or official. Usually, the paladin's immediate superior is a military officer, often another paladin of higher level.

Mentor. The paladin takes orders from a family member, teacher, elder, or any other individual not formally associated with a government or church.

Independent. The paladin makes his own decisions. He answers to his deity or to his own conscience. He may choose to follow the tenets of a church or promote the causes of a government, but since he doesn't work for them he isn't required to obey their edicts.

Any. There are no ministration recommendations for this kit. The paladin may take orders from whatever authority, if any, is appropriate to his culture and background.

Role: The character's function in society and in a campaign is detailed here. His motivations, personality, and beliefs are examined, along with his relationships with other people, his reasons for joining an adventuring party, and his function within a party. Note that the personality traits don't necessarily apply to every character associated with this kit. Players may shape the personalities of their characters based on these suggestions, or they may disregard them entirely and create their own personalities.

Symbol: This section suggests one or more symbols to represent members of this kit. Some governments or religions may require a character to display his symbol in a particular fashion, such as embroidering it on his clothing or inscribing it on his shield. Otherwise, a paladin may display his symbol as he wishes, or he may choose not to do so. Players are also free to use symbols other than those suggested.

Secondary Skills: If you use the rules for secondary skills from Chapter 5 of the *Player's Handbook*, the character is restricted to the choice of skills listed in this section.

Weapon Proficiencies: If you use the weapon proficiency rules, a kit may specify the character's options. *Any* means he can take any weapon proficiency he likes (most paladins, regardless of kit, will choose proficiencies in the lance and some type of sword). In other cases, he may choose from a *recommended* list. *Required* means that the character *must* take the indicated weapon.

Nonweapon Proficiencies: Although nonweapon proficiency rules are technically optional, they're strongly recommended when using the paladin kits. If you're using secondary skills, don't use nonweapon proficiencies, and vice versa.

Some nonweapon proficiencies are listed as *bonuses*. A character gets these proficiencies free of

charge; they cost no proficiency slots.

The paladin must take any *required* proficiencies as soon as he can, spending the necessary slots. He may also choose from among a list of *recommended* proficiencies. If he takes a recommended proficiency, he spends the normal number of slots. It's a good idea for a beginning character to spend all or most of his initial slots on recommended proficiencies, though he's not required to do so.

The character is barred from taking any proficiencies listed as *forbidden*.

An asterisk (*) indicates a new proficiency described in Chapter 5.

Armor/Equipment: Equipment requirements and recommendations are given here. Unless indicated otherwise, a character must buy the required equipment, including weapons, from his initial funds. *Standard* means that the character has no specific requirements; see Chapter 7 for suggestions.

Like all members of the warrior group, a paladin begins with 50-200 (5d4x10) gp. He may buy his equipment from these funds after he donates 10% to his religious institution. If he lacks the funds to buy all of his required equipment, he should buy as much as he can, then pick up the rest as soon as he gets the money. All subsequent income is subject to tithing before the remainder can be spent.

Bonded Mount: The suggested species of bonded mount is given here.

Special Benefits: Many kits grant special benefits. Typical benefits include improved abilities, rights in particular situations, and reaction bonuses. All benefits are received free of charge, and don't count against the normal limitations of the paladin class.

Special Hindrances: To balance their special benefits, kits also carry special hindrances. Hindrances include reaction penalties, cultural restrictions, or ability limitations. All special hindrances are in addition to disadvantages normally associated with the paladin class.

Reaction Adjustment Reminder

Many of the special benefits and hindrances are given as reaction adjustments. A reaction bonus is expressed as a plus, such as +1. A reaction penalty is expressed as a minus, like -2. When rolling for encounter reactions (on Table 59 in the *DMG*), make sure to *subtract* the bonuses and *add* the penalties. For example, if a character has a +1 reaction bonus, *subtract* 1 from the 2d10 roll—don't add it.

List of Kits

True Paladin

Description: This is the typical paladin described in the *Player's Handbook*. An embodiment of lawful good, he represents the loftiest standards of heroism and righteousness. He is a superb rider, a master of mounted combat, and a fearless fighter. The True Paladin lives to promote his ideals; he seeks to join others who share his commitment to good.

Note: Because the True Paladin has few background requirements and special rules, this kit makes a good choice for players who want to create paladin characters with a minimum of fuss. The True Paladin can serve as a standard archetype for virtually any campaign.

Requirements: Standard.

Ministration: Any. To simplify the character creation process, it's recommended that a lawful good deity serve as patron, and that he has few, if any, formal ties to a government or organized church. The True Paladin may be an orphan whose abilities were granted by a benevolent deity. Alternately, he may be of humble origin, trained by a Mentor who later died or disappeared.

Role: The True Paladin is pious and forthright, sworn to uphold a just code of behavior and determined to rid the world of evil. He serves as the conscience of his party, setting an example of high moral standards and nudging them back on track when they stray from their mission. He respects all lawful good authorities and defers to the elders of his faith.

Symbol: Any.

Secondary Skills: Armorer, Farmer, Groom, Hunter, Leather Worker, Scribe, Trapper/Furrier, Weaponsmith, Woodworker/Carpenter.

Weapon Proficiencies: *Required:* Lance (any). *Recommended:* Sword (any), dagger, battle axe, horseman's flail, horseman's mace, horseman's pick, war hammer.

Nonweapon Proficiencies: *Required:* The True Paladin must have the Land-based Riding proficiency by 4th level. *Recommended:* Armorer, Endurance, Etiquette, Heraldry, Jousting*, Law*, Local History, Oratory*, Weaponsmithing.

Armor/Equipment: *Required:* Weapon (any), shield (any), and armor (at least chain; must upgrade to plate as soon as he can afford it). A paladin without a horse and tack should acquire them as soon as is practical.

Bonded Mount: Any war horse.

Special Benefits: None.

Special Hindrances: None.

Chevalier

Description: A gentleman warrior, the Chevalier epitomizes honor, courage, and loyalty. Modeled on the knights of the feudal age, the Chevalier serves his king (or other ruler) as a soldier in the royal military of a powerful kingdom. While primarily a fighting man, the Chevalier also performs ceremonial duties, household chores, and any other functions necessary to promote the liege's interests and secure the welfare of the state.

Requirements: In addition to the standard paladin qualifications, a Chevalier must meet at least one of the following requirements:

- He must be the son of a Chevalier, nobleman, or aristocrat.
- He must be wealthy enough to "buy" his way into paladinhood by turning over a valuable property or large treasure to his church or state.
- He must have an ability score of 15 or more in Strength, Constitution, or Wisdom.

Ministration: Government. In a theocracy, a Chevalier may take orders from the church.

Role: A Chevalier's training begins at childhood and continues throughout his career. He acquires new duties and responsibilities as he rises through the ranks. Typically, a Chevalier begins as an aide to a more experienced paladin, undertakes missions for his liege as he grows in stature, and eventually acquires a stronghold of his own.

Because Chevaliers of all ranks are considered part of the aristocracy, they command the respect afforded other members of the noble class. Tradition demands that Chevaliers remain apart from society; consequently, Chevaliers seldom socialize with anyone other than paladins. Fully aware of their privileged status, Chevaliers carry themselves with pride. They maintain an immaculate appearance, are unfailingly courteous, and behave with dignity in all situations.

A Chevalier of any level may join an adventuring party, assuming the party's goals agree with those of the state. The Chevalier's companions will find him the consummate professional. As a friend, however, he may leave much to be desired; a Chevalier often impresses others as vain and pretentious. More comfortable with taking orders than giving them, a Chevalier rarely volunteers for leadership roles, though he dutifully assumes command if asked or assigned.

Symbol: The Chevalier employs the same symbol as his liege, often a crown, an animal associated with royalty (such as a lion or eagle), or a military emblem (crossed lances or a fist clutching a sword).

Secondary Skills: Armorer, Groom, Weaponsmith.

Weapon Proficiencies: *Required:* Sword (any) and lance (any). *Recommended:* Dagger, battle axe, horseman's flail, horseman's mace, horseman's pick, war hammer.

Nonweapon Proficiencies: *Recommended:* Armorer, Blind-fighting, Bureaucracy*, Etiquette, Heraldry, Jousting*, Languages (Ancient or Modern), Law*, Local History, Oratory*, Weaponsmithing.

Armor/Equipment: Usually, a Chevalier must buy his own equipment. At a minimum, he must purchase a mount (at least a riding horse, until he acquires a bonded mount), sword, lance, and armor (no less than chain mail). On occasion, a liege supplies this equipment for free; in such cases, the liege often charges a monthly maintenance fee (1-4 gp).

Bonded Mount: Any war horse. Airborne mounts are possible but uncommon.

Special Benefits:

Chain of Command: Chevaliers adhere to rigid chains of command. Any high-level Chevalier can give commands to lower-level Chevaliers from the same kingdom. The lower-level Chevaliers must follow these orders as if they were given by the liege. Typical commands include loaning weapons and mounts, delivering messages, and securing supplies.

Sanctuary: A Chevalier may request sanctuary in any stronghold in his kingdom, or in any lawful good kingdom with diplomatic or political ties to the Chevalier's kingdom. By custom, the owner of the stronghold must provide the Chevalier with shelter, food, and water for up to three days; the offer extends to a number of companions equal to the Chevalier's level (a 4th-level Chevalier may request sanctuary for himself and four others).

Special Hindrances:

Chain of Command: The chain of command works both ways. A low-level Chevalier must execute all of the commands of a higher-level Chevalier, as described in the Special Benefits section.

Extra Responsibilities: As part of a complex bureaucracy, the Chevalier has more responsibilities than most other paladins. He must attend state functions, participate in royal festivals, and represent his liege at tournaments. He may be required to train young warriors, file monthly reports of his activities, and officiate at dubbing ceremonies for new Chevaliers. In general, the larger the kingdom, the more demands on the Chevalier.

State Enemies: A liege makes many enemies over the course of his career. By definition, enemies of the liege are also enemies of his Chevaliers. A Chevalier may be subject to kidnapping and assassination attempts by foes he's never met, who attack the Chevalier to avenge themselves against the liege.

Chevalier Ranks

Here is a typical career path for the Chevalier. The ranks are for game purposes only and don't necessarily correspond to any historical definitions.

Page. At 0 level, a Chevalier candidate becomes a servant on his liege's staff. He lives in the liege's stronghold or the stronghold of a military officer or noble. The page learns academic fundamentals (including history, etiquette, and religion), along with basic hunting and riding skills.

Valet. At 1st level, the page becomes a valet, assigned as an apprentice to a high-ranking paladin (usually, a Chevalier of at least 5th level). The valet acts as personal aide both on the battlefield and at home. He studies combat techniques, advanced riding skills, and theology. Should he decide to

permanently assume the role of an aide, he becomes a Squire (see the Squire kit for details).

Stronghold Knight. Also known as a household knight, the valet assumes this position at 2nd level. He works primarily in his liege's stronghold, performing guard duty, custodial chores, and occasional staff supervision. He may go to war or undertake quests and missions on his liege's behalf.

Protector. A Chevalier reaches this rank at 3rd level, when he gains the power to turn undead. The protector may be sent into the field more frequently, though he still lives in his liege's stronghold and his superiors still closely monitor his actions.

Warder. At 4th level, the Chevalier becomes a warder. His liege becomes increasingly comfortable sending him on missions to distant lands. Supervision continues to decrease.

Guardian. At 5th level, the Chevalier becomes a guardian, experienced enough to supervise a valet.

Grand Knight. A Chevalier attains this rank at 6th level and may represent his liege on diplomatic missions. While still technically a member of the liege's stronghold, a grand knight is routinely granted permission to leave the stronghold for long periods of time.

Bachelor. To qualify for this rank, the Chevalier must have reached 7th level *and* have acquired a plot of land large enough for a stronghold. At this rank, the Chevalier becomes eligible to maintain a small home outside his liege's stronghold. Usually, a Chevalier must be at bachelor level to receive permission to marry.

Banneret. The Chevalier must be at least 9th level *and* must have established his own stronghold. The stronghold serves as the banneret's home base. He may maintain a small staff of his own by this point.

Lord. This is a royal title awarded by the liege to a Chevalier of at least 10th level who has successfully maintained a stronghold for a long period (typically, 5-10 years). In most cases, the stronghold must be profitable (thus benefiting his liege through taxes or levies), have withstood at least one enemy assault (to demonstrate the Chevalier's leadership skills), and employ at least 10 staff members and soldiers (to demonstrate the Chevalier's management skills).

Divinate

Description: Devoutly religious, Divinates serve as the military branch of their church and consider themselves soldiers of their gods. Their religious discipline imbues them with a clear sense of purpose; promoting the principles of their faith is not only morally correct, but a sacred duty.

Requirements: Standard. A Divinate must be a member of an organized religion. Usually, the church elders raise and train the Divinate from childhood.

Ministration: Church.

Role: Divinates were originally responsible for accompanying disciples of the church on religious pilgrimages, fighting off bandits and monsters that lay in wait. In time, church elders decided that *all* evils were potential threats to their disciples, and sent Divinates into the world to eliminate them. To a Divinate, evil is an affront to his faith; destroying an agent of evil is a holy act.

Though the Divinate becomes a raging avenger when confronting evil, he is otherwise thoughtful and compassionate. He sees himself as an advocate of the common man, a source of solace to the downtrodden and disadvantaged. A Divinate may insist that the party share its treasure with destitute families and impoverished communities. He may offer temporary employment to a pauper too proud to accept charity. He conducts impromptu prayer services in makeshift chapels, and officiates at the christenings and burials of peasants. Though completely devoted to his faith, a Divinate respects all lawful good religions and has little interest in proselytizing.

Symbol: A Divinate proudly displays the symbol of his church on his shield, coat of arms, mount barding, and clothing. Typical symbols include a rising sun, holy symbol, blooming flower, star, or the like, often with weapons below or behind the symbol.

Secondary Skills: Leather Worker, Mason, Scribe Tailor/Weaver, Weaponsmith, Woodworker/Carver.

Weapon Proficiencies: Any.

Nonweapon Proficiencies: *Required:* Religion. *Recommended:* Artistic Ability, Etiquette, Healing, Languages (Ancient and Modern), Reading/Writing, Poetry.

Armor/Equipment: Standard.

Bonded Mount: Any.

Special Benefits:

Extra Sphere: In addition to the Combat, Divination, Healing, and Protective spheres, a Divinate may also learn spells from one of the following spheres: Charm, Guardian, or Sun. He chooses this sphere at 1st level; once chosen, the extra sphere never changes. The extra sphere has no effect on the number or level of spells he can learn.

Religious Stronghold: If a Divinate chooses to build a stronghold, it must be a monastery or other religious edifice. If the Divinate has faithfully served his church and has never committed a serious ethos violation, the church elders may officially sanction his stronghold, contributing resources and labor to reduce construction costs to half the normal price (the Divinate is still responsible for purchasing or otherwise obtaining the land). Typically, official sanction is not given to a Divinate until he reaches 12th level, so as not to offend the clerics who also seek sanctions for their strongholds.

Special Hindrances:

Extra Tithes: A Divinate must donate 20% of all income to his church. Additionally, his church requires a *minimum* monthly contribution, usually 1-10 gp (as determined by the DM). Therefore, every month he must donate either 20% of his income or his minimum contribution, whichever is greater. Failure to do so is considered an ethos violation of his tithing stricture.

Meditation: A Divinate must meditate for one full hour every day to cleanse his spirit, preferably when he rises or just before he goes to sleep. If he is interrupted or distracted for more than two consecutive rounds, he must start over. A Divinate who neglects to meditate cannot cast spells the following day.

Envoy

Description: Skilled in diplomacy as well as combat, an Envoy serves as an official representative of his government in other countries. Though he uses force when necessary to achieve his goals, he prefers compromise to hostility. He seeks friendly alliances with good-aligned governments, common ground with neutral societies, and a quick and efficient end to evil cultures.

Requirements: An Envoy must have a minimum Intelligence score of 12.

Ministration: Government.

Role: An envoy's duties range from the routine to the life-threatening. One month, he may be asked to deliver a banquet invitation to a friendly monarch. The next, he may be required to open hostage negotiations with a tribe of cannibals. He represents his country in treaty discussions, files reports about foreign military activities, and ventures into unexplored territories to scout for new trade routes. Although an Envoy rarely has the authority to make decisions on his own, his superiors take his recommendations seriously.

The Envoy prides himself on his sensible, practical approach to problems. He is thoughtful, analytical, and appeasing, the logical choice for negotiator in an adventuring party. He is the voice of

reason, hesitant to engage in drawn-out, bloody wars before exploring less extreme options. Rather than engaging an evil regime on the battlefield, an Envoy prefers to work behind the scenes, perhaps engineering a political revolution or quietly dispatching the tyrannical leaders.

Symbol: Owl, raven, scales of justice, scepter.

Secondary Skills: Groom, Limner/Painter, Scribe, Trader/Barterer.

Weapon Proficiencies: An Envoy spends less time practicing weapons than he does learning other skills. He may have only *two* weapon proficiencies in his entire career. He acquires his proficiencies at 1st level, choosing any weapons he likes.

Nonweapon Proficiencies: *Bonus:* Etiquette. *Required:* Bureaucracy*. *Recommended:* Artistic Ability, Dancing, Gaming, Heraldry, Law*, Local History, Oratory*, Reading/Writing.

Armor/Equipment: Standard. Because an Envoy comes in regular contact with dignitaries and officials, it's important that he make a good impression. He must purchase all of the formal attire listed in the Clothing and Special Items section of Chapter 6 as soon as he can afford them.

Bonded Mount: Any.

Special Benefits:

Reaction Bonus: A master of persuasion, an Envoy receives a +2 modifier on reaction rolls from all NPCs, including those of evil alignment.

Diplomatic Privileges: An Envoy enjoys all of the following privileges in any country with which his government has established diplomatic relations:

- The host country must provide food and shelter for the Envoy as long as necessary for him to complete official business. The host country is *not* required to extend this privilege to any of the Envoy's companions other than his immediate family, though many host countries will do so as a matter of courtesy. If the Envoy is merely passing through the host country and has no official business there, the host country is not obliged to provide food and shelter; but again, many will do so out of courtesy.

- The host country must guarantee the Envoy's safety in time of war, or provide a military escort to return the paladin to his homeland.

- The Envoy is usually immune to arrest and prosecution. However, should the paladin commit a crime, he may be asked to leave the host country. In extreme situations, the host country may sever diplomatic ties with the Envoy's homeland, likely resulting in dire consequences for the Envoy when he reports to his unhappy superiors.

- The Envoy may not be taxed by the host country, regardless of how long he stays.

- The Envoy has complete freedom to practice his religion.

- Officials of the host country may not demand to see the Envoy's private correspondence with his homeland.

Special Hindrances:

A Envoy's position and responsibilities often puts his life at risk. He makes a tempting target for assassins and kidnappers from rival governments, and a likely hostage in times of war. Even the most innocuous insult or slightest breach of protocol may be considered a grievous offense, punishable by both the affronted government and the Envoy's own superiors. As a gesture of good faith, an Envoy may be required to enter a hostile village alone and unarmed. Rather than eliminate an evil NPC, an Envoy may be asked to arrest him unharmed, then return him to the proper authorities for prosecution.

Equerry

Description: The Equerry is a master horseman with a natural affinity for mounts of all species.

She and her steed are inseparable companions, their special bond transcending mere friendship.

Requirements: An Equerry must have a minimum Wisdom score of 14.

Ministration: Any.

Role: An Equerry often serves as a cavalryman, scout, or guide. Whatever her duties, she remains with her mount; she's reluctant to enter underground passages or any other site that her mount can't easily traverse. She prefers to sleep near her mount, staying in an inn or hospice only if no alternative is available. The mount's life means more to the Equerry than her own; without a second thought, she would give the mount her last drop of water or her last crumbs of food.

Because an Equerry spends so much time with her mount, her companions may perceive her as shy or humorless. But an Equerry enjoys human company too; with a little coaxing, she's usually open to conversation and recreation. An aggressive fighter and shrewd tactician, the Equerry makes a valuable addition to any adventuring party.

Symbol: Any symbol suggesting a horse or other mount.

Secondary Skills: Groom, Hunter.

Weapon Proficiencies: An Equerry begins with only three weapon proficiency slots. One of these slots must be assigned to lance (any).

Nonweapon Proficiencies: *Required:* Riding (either Airborne or Land-based, depending on her choice of bonded mount). *Recommended:* Animal Handling, Animal Training, Hunting.

Armor/Equipment: Standard. As soon as she can afford it, the Equerry should buy full barding for her mount (preferably leather).

Bonded Mount: An Equerry can choose the species of mount he prefers. Although a male Equerry can't choose a unicorn, he can choose virtually any other type of mount within reason.

Two options are open to the Equerry:

1. She may choose her mount at the beginning of her career, if the mount has 4 HD or less. She acquires the mount under the conditions described in Chapter 2; unlike other paladins, the Equerry may receive her bonded mount at 1st level.

2. If she prefers a mount with more than 4 HD, she may set aside up to half of her assigned experience points (XP) until she's saved a number of points equal to the amount required in Table 16. For instance, if the Equerry wants a griffon mount, she must set aside 64,000 XP. When she's saved 64,000 XP, she can seek or call for a griffon under the conditions described in Chapter 2.

Table 16: XP for Equerry Bonded Mount

Mount's Hit Dice	XP Equivalent	THAC0
1	0	19
2	2,000	19
3	4,000	17
4	8,000	17
5	16,000	15
6	32,000	15
7	64,000	13
8	125,000	13
9	250,000	11
10	500,000	11
11	750,000	9
12	1,000,000	9

13	1,250,000	7
14	1,500,000	7
15	1,750,000	5
16	2,000,000	5

Improved Mount Abilities. Regardless of the species of her mount, the Equerry can improve the mount's abilities by assigning it up to half of her earned experienced points. As shown on Table 16, as the mount receives XP from the Equerry, it gains new Hit Dice. For example, assume the Equerry has received a light war horse (2 HD) as her bonded mount. The first 2,000 XP added to the horse don't affect its abilities. When the total added reaches 4,000 XP, the horse gains an additional Hit Die, becoming, in effect, a 3 HD creature.

As a bonded mount's HD increase, its abilities improve in the following ways:

- When the mount gains its first bonus die, it becomes lawful good. Its Intelligence score is also permanently boosted by +2.
- The mount fights on the Monster Attack Table as a monster equal to its Hit Dice. Table 16 reproduces this information from the *Dungeon Master's Guide*.

A mount can gain a total of 10 HD over its starting total, up to a maximum of 16 HD. Investing 1,000,000 XP in a light war horse raises it to a maximum of 12 HD; investing 2,000,000 XP in a griffon raises it to 16 HD. Should the mount be killed, the assigned XP are lost; note, however, that *wishes* and similar powerful magic can revive slain mounts.

Saving Throw Bonus. The mount makes saving throws as a fighter of a level equal to its current hit dice; that is, it uses the unmodified numbers on Table 5 in Chapter 1 of this book (a light war horse raised to 12 HD needs to roll a 7 or better to avoid the effects of paralyzation). When the Equerry rides the mount, however, the mount receives the paladin's standard +2 bonus (a mounted 12 HD war horse saves at 5 or better against paralyzation). Further, if a spell or other magical attack would affect both the mount and the Equerry, the mount automatically saves if the rider saves.

Special Benefits:

Inspection. An Equerry can recognize the relative value of all horses, pegasi, griffons, and other mounts. If an Equerry spends at least 5 rounds visually inspecting a mount and makes a successful Wisdom check, she can determine if it has low value (one-third or fewer than the mount's maximum possible hit points), average value (half the maximum possible hit points), or high value (two-thirds or better of the maximum possible hit points). Any mount an Equerry selects will have +2 hit points per hit die (up to the maximum number of hit points available).

Special Hindrances:

Ethos Violations. An Equerry violates her ethos if she allows mistreatment of any kind to befall a creature of the same species as her bonded mount.

The Equerry also violates her ethos if she becomes separated from her bonded mount, voluntarily or involuntarily, for more than a week. In addition to applicable ethos violation penalties, the Equerry suffers a –2 penalty to all of her attack rolls, saving throws, and proficiency checks until she reunites with her mount.

Selling or willfully slaying the bonded mount constitutes an evil act, resulting in the permanent loss of the Equerry status, along with all special kit and paladin abilities.

Mourning. If her mount dies for any reason other than natural causes, the Equerry suffers a –2 penalty to all attack rolls, saving throws, and proficiency checks for a minimum of one week. These penalties persist until the Equerry completes a quest (determined by the DM) to avenge the mount's death.

Errant

Description: The Errant is an independent warrior who roams the countryside searching for adventure and offering his assistance to any good beings in need. Though he technically owes fealty to a government or church, he has few, if any, formal obligations. His superiors have granted him an indefinite leave of absence to pursue his own interests and make his own way.

An Errant may be granted independence because his government no longer has a need for a standing army, or because his church elders have encouraged him to explore the world outside their jurisdiction and report what he discovers. Most often, however, governments and churches grant independence for economic reasons. An Errant assumes responsibility for his own equipment and funds, freeing official treasuries for more pressing expenditures.

Requirements: Standard.

Ministration: Although he may have pledged fealty to a government or a church, an Errant essentially functions as an independent fighter.

Role: An Errant is often amiable, cooperative, and eager to ally himself with any party or individual of lawful good intention. His destiny, he believes, is with the gods, and he readily agrees to undertake all good missions that come his way, providing they promise adventure and don't compromise his principles.

Between adventures, an Errant is preoccupied with earning a living. Tournaments provide the best opportunities for income. Because an Errant doesn't depend on government or church sponsorship, he can keep his winnings for training (aside from his tithe).

When tournaments are scarce, an Errant may work as a mercenary for any lawful good government or church. The Errant receives no benefits from this arrangement, other than those specified in his contract. A typical contract includes the following terms:

- *Length of service.* This is often defined in quarter-year periods. Typically, an Errant serves no less than six months, and no more than a year. The Errant pledges temporary fealty to his employer during this time; all obligations to the employer end when the contract expires.
- *Salary.* An Errant is usually paid every quarter-year period, with the first period's payment made in advance. He usually earns 30-50 gp per period, depending on his experience, reputation, and special skills. Without the backing of a government or church, an Errant commands less of a salary than other mercenary paladins (see Chapter 8).
- *Theater of operations.* An Errant is not required to fight for his employer outside of a specified area.
- *Financial obligations.* An Errant furnishes all of his own equipment and assumes responsibility for his own food and supplies. The employer arranges transportation to and from the battlefield if the Errant has no mount of his own. An Errant is *not* allowed to use a loaned mount in battle, unless he agrees in advance to make restitution in case the mount is wounded or killed.
- *Division of spoils.* All hostages, weapons, land, and other spoils of war claimed by the Errant become the property of the employer. A benevolent employer may give the Errant a monetary bonus for such spoils, though the employer is under no obligation to do so.
- *Loaning of services.* While under contract, the employer may loan the services of an Errant to another lawful good liege, a church, or an adventuring party. The employer claims 50% of all treasure or salary obtained by the loaned Errant (because the Errant must also tithe from this money, he forfeits a total of 60% of his income).

Symbol: An Errant displays the same symbol as his church or government, or he can design a unique, personal one. Personal symbols might include his initials, a profile of a favorite animal, or a numeral (the age a parent died, the number of siblings in his family, or the day of his birth).

Secondary Skills: Farmer, Fisher, Groom, Hunter, Trapper/Furrier.

Weapon Proficiencies: *Bonus:* The Errant receives a free specialization in the jousting lance.

Required: Sword (any).

Nonweapon Proficiencies: *Bonus:* Jousting*. *Recommended:* Animal Handling, Bowyer/Fletcher, Endurance, Etiquette, Fire-building, Fishing, Hunting, Mountaineering, Riding (Airborne and Land-based), Survival.

Armor/Equipment: At the outset of his career, an Errant receives only 25-100 (5d4¥5) gp. In addition to his weapons, armor, and mount, an Errant must also buy a jousting lance or a lance cup (see Chapter 6) as soon as possible.

Bonded Mount: Any.

Special Benefits:

Usually, an Errant continues to follow the laws of his government and the tenets of his faith. However, his superiors rarely issue any direct edicts, allowing the Errant to choose his own allies, go where he pleases, and make his own decisions. He seldom has to fight wars, attend state functions, or train novice warriors.

An Errant's superiors expect him to make reports of his activities once a year or so, but this requirement is flexible. An Errant may miss his report date by several months before his superiors consider penalizing him, and even then, the penalty may be suspended if the Errant offers a reasonable excuse.

Special Hindrances:

Although an Errant has few of the responsibilities of fealty, neither does he have any of the advantages. He must be totally self-supporting, supplying his own mounts, weapons, shelter, and clothing. He can't count on his church or government for emergency funds, nor can he ask for bodyguards or troops. For a stronghold, he must acquire land through conquest or purchase, as grants, charters, and benefices aren't available.

Expatriate

Description: Like the Errant, the Expatriate has no permanent home, wandering from place to place in search of adventure and acceptance. However, the Expatriate is a nomad by circumstance, not choice. A warrior in exile, the Expatriate has renounced his allegiance to the officials or institution that originally granted him his paladinhood. His government or church may have become corrupt, his superiors may have betrayed their commitment to lawful good principles, or he may have been dismissed for political reasons. In any case, his disillusionment is complete. He now makes his own decisions.

There are two points in his career when a paladin may become an Expatriate:

1. He may become an Expatriate at 1st level, taking this kit just as he would any other. Presumably, the character was unaware of the corrupt nature of his government or church while being trained, discovering the truth shortly after taking his Oath of Ennoblement. Alternately, a political coup may have occurred early in the character's career, replacing a lawful good regime with an evil one.

2. A character with another paladin kit may abandon it when his superiors betray him or some other dramatic event occurs that prompts him to renounce his fealty. The character may either become a standard paladin (described in the "Abandoning Kits" section later in this chapter) or—with the DM's approval—he may become an Expatriate, retaining his current level (a 3rd-level Errant who renounces his fealty becomes a 3rd-level Expatriate). The new Expatriate keeps all of his equipment and proficiencies, but drops the Special Benefits and Hindrances associated with his previous

kit; he acquires the Special Benefits and Hindrances of the Expatriate kit instead.

Requirements: Standard.

Ministration: Independent.

Role: Though still lawful good, an Expatriate distrusts most formal institutions, including lawful good governments and organized religions. He obeys the dictates of his conscience and his deity only, remaining skeptical of all self-proclaimed and elected authorities. Though courteous and respectful, he no longer automatically follows the orders those holding positions of power. He weighs each request against his own principles, agreeing to a mission or favor only if completely convinced of its merit.

Expatriates are often moody, cynical, and bitter. An Expatriate may feel his good name has been permanently tarnished, a condition he struggles to correct by volunteering for demanding, even dangerous, missions. He remains loyal to his lawful good comrades but resists close friendships. He has little patience with most neutral characters, finding their lack of commitment insipid and contemptible. He crushes his enemies without remorse.

Few governments or churches trust Expatriates enough to hire them as mercenaries. Therefore, Expatriates must rely on treasure or tournament winnings to make a living.

Symbol: If an Expatriate carries a symbol of his former government or church, he defaces it with slashes or scratches to proclaim his independence.

Secondary Skills: Armorer, Farmer, Fisher, Forester, Groom, Hunter, Leather Worker, Miner, Scribe, Trapper/Furrier, Weaponsmith, Woodworker/Carver.

Weapon Proficiencies: Any.

Nonweapon Proficiencies: Any.

Armor/Equipment: Standard.

Bonded Mount: Any.

Special Benefits:

Self-Reliance: An Expatriate comes and goes as he pleases, subservient to no one. He has no edicts to follow, other than those imposed by his deity or his own principles.

Reaction Bonus: An Expatriate remains a hero to the peasants and other oppressed people of his homeland, who admire him for his integrity and sterling character; from all those not associated with the officials of his former government or church, he receives a +2 modifier to his reaction rolls. To commoners of other lands familiar with his reputation, he also receives a +2 reaction modifier. Additionally, he will be given food and shelter from all commoners whose modified reaction is Friendly. This courtesy extends to any companions, so long as he vouches for them.

Special Hindrances:

Self-Reliance: Independence also has its drawbacks. As with the Errant, the Expatriate has no government or church to provide loans, supplies, or support. He may build a stronghold if he saves enough money, but he isn't eligible for property grants, charters, or benefices.

Reaction Penalty: Elite NPCs are reluctant to associate too closely with an Expatriate, fearing they might invite the wrath of the Expatriate's former government or church. Therefore, sensing the Expatriate's discomfort and distrust, all characters in positions of power suffer a -2 modifier to their reaction rolls.

Fugitive Status: Officials of the Expatriate's original government or church consider him an embarrassment at best, a traitor at worst. An Expatriate is constantly hunted and harassed by his ex-employers, who may seek to punish, arrest, or even execute him.

Ghosthunter

Description: The Ghosthunter is obsessed with finding and destroying evil undead, including ghosts, spectres, liches, and vampires. To further his goals, the Ghosthunter's deity has provided him with special powers to vanquish his nemeses and resist their evil magic.

Requirements: Standard.

Ministration: Any; Independent most common.

Role: A Ghosthunter allies with any acceptable adventuring party that seems likely to encounter his hated foes. Given the opportunity, a Ghosthunter will explore every crypt, cemetery, and abandoned castle to search for undead, attacking relentlessly until the last of them fall or the party leader orders him to withdraw. While a Ghosthunter shares all paladins' hatred of evil, destroying undead is his primary objective.

A singleminded Ghosthunter may try the patience of his most sympathetic companion. Often withdrawn and grim, he prefers solitude to socializing. His reticence makes him a poor leader, as he often has difficulty focusing on the party's overall mission. A Ghosthunter may resist following orders if he disagrees with his party's strategy (if he can so do without violating his ethos) and strike out on his own ceaseless hunt for undead.

Symbol: Gravestone, broken scythe.

Secondary Skills: Hunter, Mason, Miner, Scribe, Weaponsmith.

Weapon Proficiencies: Any.

Nonweapon Proficiencies: *Recommended:* Ancient History, Blind-fighting, Languages (Ancient), Local History, Spellcraft, Tracking.

Armor/Equipment: Standard.

Bonded Mount: Any.

Special Benefits:

Dispel Evil: At 5th level, a Ghosthunter acquires the innate ability to cast *dispel evil* once per day. The spell requires no components, but otherwise operates the same as the 5th-level priest spell of that name. The number of times he can cast this spell increases as he advances in level (see Table 17).

Paralysis Immunity: Ghosthunters of all levels have a 95% immunity to paralysis caused by undead. Additionally, all Ghosthunters have the innate ability to cast *remove paralysis*. The spell requires no components, but is otherwise identical to the 3rd-level priest spell of the same name. The number of times he can cast this spell increases as he advances in level (see Table 17).

Table 17: Ghosthunter Abilities

Level	Dispel Evil*	Remove Paralysis*
1-4	-	3
5-9	1	4
10-14	2	5
15-19	3	6
20+	4	7

* Times per day.

Improved Ability to Turn Undead: A Ghosthunter turns undead as a cleric of the same level (as shown in Table 18).

Holy Sword Availability: The Ghosthunter's deity might give the Ghosthunter an opportunity to acquire a *sword +3 Purifier* (see Chapter 6) at some point before he reaches 6th level. The DM

determines the circumstances, as per the guidelines in Chapter 2; remember that availability does *not* guarantee acquisition.

Special Hindrances:

The Ghosthunter has fewer of the special abilities normally associated with paladins (described in Chapter 2):

- He can't restore hit points by laying on hands.
- He can't learn or cast priest spells.
- He has no magical immunity to diseases.
- He can't cure diseases in others.

Table 18: Turning Undead (Ghosthunter)

Ghosthunter						Category of Undead							
Level	1	2	3	4	5	6	7	8	9	10	11	12	13
1	10	13	16	19	20	-	-	-	-	-	-	-	-
2	7	10	13	16	19	20	-	-	-	-	-	-	-
3	4	7	10	13	16	19	20	-	-	-	-	-	-
4	T	4	7	10	13	16	19	20	-	-	-	-	-
5	T	T	4	7	10	13	16	19	20	-	-	-	-
6	D	T	T	4	7	10	13	16	19	20	-	-	-
7	D	D	T	T	4	7	10	13	16	19	20	-	-
8	D*	D	D	T	T	4	7	10	13	16	19	20	-
9	D*	D*	D	D	T	T	4	7	10	13	16	19	20
10-11	D*	D*	D*	D	D	T	T	4	7	10	13	16	19
12-13	D*	D*	D*	D*	D	D	T	T	4	7	10	13	16
14+	D*	D*	D*	D*	D*	D	D	T	T	4	7	10	13

Key to Undead Categories

- 1: Skeleton (or 1 HD undead)
- 2: Zombie
- 3: Ghoul (or 2 HD undead)
- 4: Shadow (or 4 HD undead)
- 5: Wight (or 5 HD undead)
- 6: Ghast
- 7: Wraith (or 6 HD undead)
- 8: Mummy (or 7 HD undead)
- 9: Spectre (or 8 HD undead)
- 10: Vampire (or 9 HD undead)
- 11: Ghost (or 10 HD undead)
- 12: Lich (or 11+ HD undead)
- 13: Special undead, including one-of-a-kind creatures, free-willed undead of the Negative Plane, outer planes undead, and certain Greater and Lesser powers (baatezu, tanar'ri, etc.).

* An additional 2d4 creatures of this type are turned.

Inquisitor

Description: The Inquisitor has devoted his life to finding and eliminating practitioners of evil magic. A scholar as well as a warrior, he is unyielding in his efforts to thwart the clerics and wizards who have aligned with the forces of darkness.

Requirements: An Inquisitor must have a minimum Intelligence score of 11.

Ministration: Any.

Role: To an Inquisitor, magic is a sacred force, and he detests those who use it for evil. An evil spellcaster who refuses to renounce his corrupt ways invites the Inquisitor's wrath.

The typical Inquisitor is intense and analytical, more interested in quiet reflection than small talk. Though private by nature, an Inquisitor establishes deep friendship in those he comes to trust, particularly good-aligned wizards and clerics.

Symbol: Open book, candle, flaming brazier.

Secondary Skills: Groom, Limner/Painter, Scribe, Weaponsmith, Woodworker/Carpenter.

Weapon Proficiencies: Any.

Nonweapon Proficiencies: *Required:* Spellcraft, Religion. *Recommended:* Astrology, Languages (Ancient and Modern), Reading/Writing.

Armor/Equipment: Standard.

Bonded Mount: Any.

Special Benefits:

Detect Evil Magic: An Inquisitor can detect magic radiating from any being, object, or location enchanted by an evil being. This ability functions at will, subject to the same limitations and restrictions as his ability to *detect evil intent*, described in Chapter 2. He may also perceive the intensity of the magic (faint, moderate, strong, overwhelming); the sensations are like those listed in Table 11 in Chapter 2. A protective spell cast by an evil necromancer upon himself could be detected in this manner, as could a magical trap set by an evil priest.

Dispel Evil Magic: At 3rd level, an Inquisitor acquires the ability to cast *dispel magic*. The spell requires no verbal or somatic components, but affects only evil spells and spell-like effects. The spell has a base success chance of 100% and is cast at the level of the Inquisitor. Aside from these qualifications, it operates exactly like the third-level priest spell. The number of times he can cast this spell increases as he advances in level (see Table 19).

Immunity to Illusions: An Inquisitor has an 80% plus 1%/level immunity to illusion spells of all levels. This immunity has a limit of 95%. (A 12th-level Inquisitor has a 92% immunity; a 16th-level Inquisitor has a 95% immunity.)

Table 19: Frequency of Dispel Evil Magic

Level	Dispel Evil Magic*
1-2	-
3-5	1
6-8	2
9-11	3
12-14	4
15-17	5
18+	6

* Times per day.

Immunity to Possession and Mental Control: Inquisitors of all levels have a 90% immunity to all

possession and mental-control spells, including *charm*, *domination*, *hold person*, *hypnotism*, *magic jar*, and *suggestion*.

Special Hindrances:

An Inquisitor has fewer of the special abilities normally associated with paladins (described in Chapter 2):

- He can't restore hit points by laying on hands.
- He can't ever learn or cast priest spells.
- He can't turn undead.
- He can't cure diseases in others, though he himself is immune to all forms of disease.

Medician

Description: The Medician seeks to treat the sick, alleviate suffering, and save lives. Much of her training has been devoted to medical arts, and she follows a religion whose deities promote healing and compassion. On the battlefield, she is as likely to be found comforting a wounded comrade as engaging an enemy in swordplay. Though as much an enemy of evil as any paladin, the Medician has decided that she can best uphold her principles by fighting injury and disease.

Requirements: The Medician must have an Intelligence score of at least 10.

Ministration: Any.

Role: A Medician candidate undergoes rigorous training in a variety of demanding courses, including herbalism, anatomy, and diagnostics. After completing her academic studies, she must spend at least a year as an apprentice to an experienced medical practitioner. Because of the length of her training, a candidate rarely becomes a 1st-level Medician before she reaches her early-to-mid twenties.

A Medician assumes the role of healer whether at home or in the field with an adventuring party. She brews antidotes for poisons, sets broken bones, applies poultices to festering wounds, and stays up all night with ailing mounts. In her free time, the Medician experiments with new treatments, develops new diagnostic techniques, and compiles notes of past cases to share with other healers.

A Medician will never abandon or neglect wounded, diseased, or suffering lawful good characters (or creatures). Should no lawful good patients require attention, most Medicians will apply their skills to neutral characters and creatures. However, only in extraordinary circumstances will a Medician knowingly treat an evil character or creature.

Symbol: A holy symbol with a heart, open hand, silhouette of an infant, cross, or drop of blood.

Secondary Skills: Farmer, Groom, Scribe.

Weapon Proficiencies: The Medician spends so much time with academic studies that her combat skills invariably suffer. Therefore, the Medician has only *one* weapon proficiency at 1st level; this slot must be spent on either lance (any), battle axe, or sword (any). She receives a second weapon proficiency at 3rd level and a third at 6th level; she receives a total of three weapon proficiencies for her entire career. She may choose any weapon to fill her second and third slots.

Nonweapon Proficiencies: *Bonus:* Diagnostics*, Healing. *Limit:* Because her mastery of the healing arts comes at the expense of other skills, a Medician may acquire no more than three proficiencies beyond her bonuses. She has only a single proficiency slot to spend at 1st level, another at 3rd level, and a final slot at 6th level. *Recommended:* Ancient History, Animal Handling, Animal Lore, Animal Training, Heraldry, Herbalism, Languages (Ancient or Modern), Reading/Writing, Religion, Riding (Airborne or Land-based). *Forbidden:* Blind-fighting, Bowyer/Fletcher, Jousting*, Weaponsmithing.

Armor/Equipment: In addition to her standard equipment, the Medician must purchase and

maintain a set of healing equipment. A typical set includes needles for stitching wounds, cloth bandages, tourniquets, splints, sterilizing ointments, and a selection of non-magical potions and herbs (for soothing headaches, settling stomachs, and reducing fevers; these items don't heal damage). The initial cost of a kit is 50 gp. At least once a month, the Medician must replenish her kit either by buying new supplies (1-4 gp) or scavenging them (which takes 1-4 days). Until the Medician replenishes her kit, she can't take advantage of any of the proficiency bonuses listed in the Special Benefits section. The kit weighs 1 lb.

Bonded Mount: Any.

Special Benefits:

A Medician has all of the following proficiency bonuses:

- A +1 bonus to all Diagnostics proficiency checks. (If the Medician acquires the Herbalism proficiency, she has an additional +3 bonus; this brings the total Diagnostics bonus to +4. See Chapter 5 for the Diagnostics proficiency.)

- A +1 bonus for all Healing proficiency checks. A successful check enables her to restore 1d4 points of damage if applied within three rounds of wounding (instead of 1-3 points within one round).

- If under the care of a Medician, a patient recovers 1 additional hit point per day (2 points per day if the patient travels, and 4 points per day if the patient rests).

- If a Medician spends five consecutive rounds caring for a poisoned patient, the patient receives a +4 bonus to his saving throw (made at the end of five rounds). If the care is interrupted, the patient saves normally.

Special Hindrances:

Once per year, a Medician must suspend all normal activities and spend 2-5 (1d4+1) consecutive weeks at a university, hospital, monastery, or any other lawful good institution that offers both religious and medical training. During this period, the Medician refreshes her skills through prayer and study. Failure to comply results in the loss of all proficiency bonuses listed in the Special Benefits section. As a punishment from her deity, the Medician also loses her disease immunity and the ability to heal by laying on hands. She regains all benefits and special abilities as soon as she completes a 2-5 week stay.

Militarist

Description: The Militarist is a battlefield virtuoso. War is a sacred act, he believes, and a chance for spiritual redemption. By defeating enemies in combat, he pays tribute to his gods and secures his place in the afterlife.

Requirements: A Militarist must have a minimum score of 12 in both Dexterity and Constitution.

Ministration: Government or Church.

Role: Typically, a Militarist serves as an officer in an army or other military organization. In wartime, he commands forces in the field, or engages in specialized operations, involving reconnaissance, rescue, or sabotage. He works alone or with a select group of elite soldiers. In peacetime, he protects his liege's stronghold, supervises training of recruits, and sharpens his fighting skills. He stands ready to travel to any part of the world to defend the interests of his government or church.

A Militarist commands the respect of nobles and peasants alike. Often, his reputation approaches legendary status; citizens line the streets and cheer when a renowned Militarist passes through their village. Militarists tend to bask in such adulation, pausing to exchange a few words with starstruck adolescents or kiss the hands of swooning maidens. They also enjoy the trappings of their station,

eager to accept awards for military excellence and rarely refusing invitations to royal affairs.

In combat, the Militarist naturally assumes a leadership role. His companions will find him to be a shrewd and fearless commander who relishes every opportunity to engage the enemy. Off the battlefield, the Militarist tends to withdraw, maintaining a professional but distant relationship with his comrades. He has little interest in non-military activities, spending most of his free time discussing strategy and tactics with like-minded warriors, or brushing up on his combat techniques.

Symbol: Any symbol with military connotations, such as a weapon or a clenched fist.

Secondary Skills: Armorer, Weaponsmith.

Weapon Proficiencies: The Militarist must select one of the following to be called his *preferred weapon*: sword (any), lance (any), battle axe, horseman's flail, horseman's mace, horseman's pick.

Recommended: Any sword, any lance, battle axe, dagger, horseman's flail, horseman's mace, horseman's pick. Because Militarists prefer mounted combat, they rarely become proficient with bows, slings, and other missile weapons difficult to use on horseback.

Nonweapon Proficiencies: Because the Militarist concentrates on military skills, he can substitute weapon proficiencies for nonweapon proficiencies (but not vice versa). He must expend half of his nonweapon proficiencies in this fashion. *Bonus:* Land-based Riding. *Recommended:* Armorer, Blind-fighting, Endurance, Jousting*, Weaponsmithing.

Armor/Equipment: Standard. A Militarist prefers plate armor, but will settle for chain mail if that's all he can afford. However, as soon as his economic condition improves, he *must* buy plate armor. A Militarist proudly displays all military ribbons, medals, and commendations on his clothing and shield.

Bonded Mount: Any war horse.

Special Benefits:

Mounted Combat Bonus: A superb rider, a mounted Militarist makes attacks as if he were one level higher; a 3rd-level Militarist, for instance, attacks as if he were 4th level. He attacks as if two levels higher when riding his bonded mount. At 19th level, he attacks at one level higher regardless of his mount. A 20th-level Militarist isn't eligible for these bonuses.

When making an attack with his preferred weapon, the Militarist has a +1 damage bonus. Damage bonuses don't apply in jousts or other tournament competitions where the intent is to dismount or disarm, not inflict damage. They do apply to nonlethal attempts to subdue an opponent.

Reaction Bonus: The Militarist receives a +2 reaction roll from all good and neutral characters of his own culture. Evil characters respond normally.

Honors: As he advances in level, the Militarist receives the honors listed in Table 20. The honors presume loyal service and no significant ethos violations. The DM may withhold any honor he feels the Militarist doesn't deserve.

Table 20: Militarist Honors

Level	Honor
2	Ceremonial banquet in Militarist's honor
3	Receives a special crest for his helmet (see Chapter 6)
5	Receives a ceremonial coif (see Chapter 6)
7	Eligible to receive interest-free loans of up to 500 gp from his government or church (the DM may adjust the loan amount)
9	Land grant from his church or government (size and location determined by the DM)

10 Church or government officials screen Militarist's potential hirelings; all such employees are guaranteed lawful good (the Militarist retains the option to hire; he must also negotiate salaries and other conditions of employment)

Special Hindrances:

Regular Training: The Militarist must spend at least one hour per day practicing his combat and riding skills. If he neglects to practice, he loses his mounted combat bonuses (see Special Benefits) for the following day. The DM may exempt the Militarist from this training requirement if he's spent an hour that day (60 rounds) in actual combat.

Regular Reports. A Militarist must return to his home base at least once every six months to report to his government or church officials. The report includes the status of current military operations, observations of enemy activity, and any information requested by his superiors. The Militarist may be excused from making a report if he makes prior arrangements. Otherwise, failure to report constitutes an ethos violation.

Skyrider

Description: The Skyrider is a warrior of the air. Carried by his airborne mount, he soars through the clouds with the grace of an eagle and the precision of an arrow in flight. He serves as a defender of both the skyways and the earth.

The Skyrider owes his skills to his unusual relationship with his mount. In certain wilderness societies, tribal elders select the brightest and strongest children to be Skyrider candidates. The elders match each child with a young flying mount. The child and mount are encouraged to share much time training, playing, even sleeping together. Within a few years, their bond is so strong that the mount responds to the rider almost intuitively.

Requirements: Standard. Most Skyriders come from wilderness areas where flying mounts are more practical than land mounts. Flying mounts can monitor stretches of open countryside easier than ground mounts, and have less trouble navigating mountains and other hostile terrain.

Ministration: Any, with Mentor and Independent the most common.

Role: Though Skyriders make excellent scouts and explorers, they're particularly useful as soldiers. Their flying mounts enable them to move quickly to distant locations, irrespective of rivers, chasms, or other obstacles. They can target enemies on the ground, breach stronghold walls, and swoop around enemy forces to attack from behind. They can undertake reconnaissance missions to determine the size of enemy armies and monitor their movement.

In peacetime, a Skyrider can take advantage of his bird's-eye view to look for virgin farmland and new trade routes. He can also watch for natural disasters, such as forest fires and floods. Some teach themselves to track tornadoes and hurricanes, warning those in a storm's path to take shelter. A Skyrider can deliver supplies to isolated villages, rescue trapped explorers, and visit distant islands without a ship.

A Skyrider fulfills many of these same functions in an adventuring party, scouting ahead for signs of trouble, attacking enemies from the air, and crossing hostile terrain to deliver messages and goods. Because a Skyrider often prefers the company of his mount to that of other people, his companions may find him cold and aloof.

Symbol: Any symbol that suggests flight, such as a pair of wings or the profile of a bird.

Secondary Skills: Farmer, Forester, Hunter.

Weapon Proficiencies: Any. Because Skyriders don't suffer the normal mounted missile fire penalties (see the Special Benefits section below), many choose proficiencies in the longbow, cross-

bow, or sling.

Nonweapon Proficiencies: *Bonus:* Airborne Riding. *Recommended:* Direction Sense, Hunting, Tracking, Weather Sense. *Forbidden:* Jousting*.

Armor/Equipment: Standard. Usually, the Skyrider must purchase high-quality, customized tack for his flying mount to ensure maximum comfort and maneuverability. Depending on the size and species of the mount, customized tack (including bit, bridle, halter, and saddles) costs 20-40 gp. The Skyrider should also consider full barding for his mount (preferably leather).

Bonded Mount: Griffon, giant eagle, pegasus, hippogriff, or any other type of flying mount indigenous to the Skyrider's homeland. The Skyrider acquires his bonded mount at 1st level.

Special Benefits:

Combat and Proficiency Bonuses: When airborne, all nonmissile attacks made by either the bonded mount or the Skyrider receive a +1 modifier to hit. This includes attacks made against ground or airborne targets, along with all situations covered in the Aerial Combat rules in Chapter 9 of the *DMG*. For missile combat, use the modifiers in Table 21.

Table 21: Skyrider Mounted Missile Fire

Mount's Current Movement	Modifier
Hovering, less than 1/2 normal rate	+1
1/2 to 3/4 normal rate	0
Greater than 3/4 normal rate	-2

Additionally, the Skyrider receives a +2 bonus to Airborne Riding proficiency checks for feats involving his bonded mount.

Longer Relationship: Under normal conditions, a bonded mount remains with its Skyrider for 15 years.

Faster Training: The Skyrider can teach his bonded mount a trick in 2-5 (1d4+1) days, a task in 1-2 weeks. Like other bonded mounts, the Skyrider's mount can learn 9-20 tricks and tasks, in any combination.

Telepathic Communication: When the Skyrider reaches 12th level, he gains the ability to communicate telepathically with his bonded mount, sending and receiving mental messages at will. This ability's range is 10 times the Skyrider's level, in feet.

Special Hindrances:

Mourning: When the Skyrider loses his bonded mount, he feels the loss intensely. If the bonded mount was lost because of the Skyrider's actions—for instance, the Skyrider's carelessness resulted in the mount's death, or the mount left because the Skyrider was stripped of his paladinhood—the Skyrider mourns for 2-5 (1d4+1) months. If the bonded mount served its full 15 years, or the Skyrider voluntarily releases it, the Skyrider mourns for 2d4 weeks. During the mourning period, the Skyrider suffers a -2 penalty to all attack, ability, and proficiency rolls.

Squire

Description: Historically, a Squire functioned as an apprentice, serving his master both at home and on the battlefield while honing his skills. When his training ended, the Squire became a paladin himself, sometimes continuing the cycle by taking on a Squire of his own.

Occasionally, however, Squires made a career of service. By choice or circumstance, the Squire has spent his life as an aide to a high-ranking paladin, an elder of his church, or a government offi-

cial. Although never quite attaining the status of other paladins, the career Squire—the type described in this kit—commands respect for his loyalty and devotion to duty.

Requirements: There are no rigid requirements for a Squire, but the player should consider why the character would opt for this kit, which offers less status than a full paladin but demands the same adherence to an ethos. Some possibilities include:

- The character doesn't want all the responsibilities associated with a full paladin.
- The character lacks the noble blood required of full paladins in his culture.
- The character's paladin ancestor committed an ethos violation so severe that his descendants were forbidden to become full paladins.

The player may also name the master his Squire will serve. The master is usually a high-level paladin, but can also be an aristocrat, a military officer, or a church dignitary. The master may be another PC, but this isn't recommended, as complications may arise if the PC master is unavailable for a particular adventure or drops out of the campaign.

Preferably, the player should select an NPC paladin to be the Squire's master, approved of and controlled by the DM. For convenience and expediency, the NPC operates "offstage"—that is, he rarely, if ever, makes an actual appearance in the campaign. The master may be infirm, permanently confined to bed in his stronghold, or perhaps his duties have indefinitely taken him to the other side of the world. Squire and master communicate through messengers or intermediaries, or they may arrange meetings between adventures. Alternately, the master may be dead; rather than finding a new master, the Squire dedicates the rest of his career to the master's memory. In any case, the Squire carries out the master's wishes, looks after his interests, and represents him in quests and adventures.

Ministration: A Squire takes orders from his master. If the master is dead, the Squire obeys the master's heir.

Role: A Squire performs household chores, cares for horses, and maintains weapons. If he has the appropriate skills, he may also cook meals, repair clothing, or do leatherwork. These functions may be part of his regular duties, or he may take it upon himself to help out; Squires are eager to pitch in when there's work to be done.

Despite their reputation for dedication and hard work, Squires lack the stature of other paladins. They are rarely invited to state banquets or other formal functions, except as waiters or chefs. They never become high-ranking military officers, nor are they eligible for the honors available to other paladins. (If a Chevalier and a Squire are equally responsible for defeating an enemy army, the Chevalier may receive a festival in his honor and a gift of a golden spurs; the Squire may have to settle for a pat on the back.) While commoners respect the Squire, open admiration is rare; unfairly or not, many believe that career Squires have some deficiency that prevents them from becoming full-fledged paladins.

A Squire's party finds him a tireless worker and supportive companion. He graciously volunteers his aid to whomever needs it; he's always willing to repair a torn tunic for a comrade who can't sew, groom the horse of a friend who's too tired to do it himself, or teach a novice the way to hold a shield. He avoids leadership roles, deferring to those in authority positions, but follows orders to the letter. No job is too menial, no request too trivial.

Symbol: The Squire adopts the same symbol as his master.

Secondary Skills: Armorer, Groom, Tailor/Weaver, Weaponsmith, Woodworker/Carpenter.

Weapon Proficiencies: Any.

Nonweapon Proficiencies: *Recommended:* Armorer, Blacksmithing, Brewing, Carpentry, Cobbling, Cooking, Etiquette, Leatherworking, Seamstress/Tailor, Weaponsmithing, Weaving.

Armor/Equipment: Standard. The master will usually supply all basic equipment at no charge, including a suit of chain mail, a short sword, a lance, a dagger, a mount (usually a riding horse or

light war horse), and tack. Unless the Squire loses equipment through carelessness or ineptitude, the master will also supply replacements.

Bonded Mount: Mounts of higher intelligence, such as unicorns or pegasi, are rarely drawn to Squires, nor are unusually strong war horses, such as greater or standard paladin mounts. Medium war horses, light war horses, and riding horses are the most likely mounts.

Special Benefits:

Punishment Buffer: Technically, the master is responsible for the Squire's actions. Therefore, if a Squire commits a crime or some other indiscretion, the master may share the punishment or speak on the Squire's behalf to have the punishment suspended. In game terms, the DM has the option of reducing or setting aside punishments when the Squire commits minor ethos violations. For instance, if the Squire accidentally insults an aristocrat, the DM may let him off with a warning rather than have him perform a penance (offstage, the master has taken the punishment for the Squire, apologized on his behalf, or bargained for a reduced punishment). The Squire takes full responsibility for all serious ethos violations; the master can't—or won't—help him.

Economic Advantages: The master not only supplies his Squire with basic equipment, he also pays him a regular stipend, typically 5-10 gp per month. (The Squire must tithe from this stipend as he would any other income.) The master may also be able to supply other needed equipment for free or at a reduced cost, and loan money with little or no interest.

Special Hindrances:

No Privileged Relationships. A Squire has no special access to officials, sages, and other elite characters, unless his master paves the way.

Subservience: A Squire can't marry, undertake a long trip, or make any other major decision without his master's permission. The master decides where the Squire's tithes go, how much treasure he may keep, and if a particular mission is worth the Squire's time. If the master is dead, the Squire must pray to the master's spirit; the master's answer will come in a dream, or as decided by the DM.

The Squire may also be required to meet regularly with the master—say, at least once a year. Failure to show up constitutes an ethos violation. If the master is dead, the Squire must visit his grave and commune with his spirit.

Additionally, a Squire must obey the orders of *all* paladins, not just his master, including those whose levels are lower than his.

No Strongholds. In most cultures, law and tradition prevent Squires from building strongholds or holding real estate. The DM may make an exception for a high-level Squire (at least 15th level) who demonstrates outstanding service (he saves the king's life or rescues a kidnapped prince). Even then, a Squire is most likely to be a trustee or regent.

Votary

Description: Like Divinates, the devoutly religious Votaries function as soldiers of their church. But Votaries are far more militant, considering devotees of “false” religions as the epitome of evil. Additionally, Votaries follow an unusually strict ethos that includes vows of poverty and chastity.

Requirements: Standard.

Ministration: Church. A Votary rarely pledges fealty to a government, unless the government is subservient to her church.

Role: The typical Votary is grim, self-obsessed, and quick to judge. She believes her church is the only true one and is suspicious of all other religions. She behaves with stony civility to priests of other lawful faiths and open skepticism to priests of neutral faiths. Followers of evil faiths, she believes fervently, deserve nothing less than death.

The Votary maintains an ascetic, ordered life. She owns few personal possessions, avoids strong drink, and even declines to eat heavily seasoned food. She disapproves of gaming, dancing, and other entertainment as childish distractions. Concern for personal grooming is a distasteful affectation (and not a requirement of the Votary's ethos). Some votaries leave their hair uncombed and beards shaggy "as the deity intended," devoting only as much effort to personal hygiene as necessary for good health and minimal courtesy. Whereas a Votary is as susceptible to courtly love as any other paladin (see Chapter 7), she would *never* consider approaching the person she desires; her passion would likely manifest as guilt and shame.

Many commoners admire the Votary for her dedication and discipline, but some see her as an intimidating, even frightening, fanatic. Her humorless outlook and self-righteousness attitude tend to discourage close friendships.

Symbol: A Votary displays the holy symbol of her church *only* on her shield. She never carries a flag or banner except on official business, nor will she attach her symbol to her armor, mount barding, or other possessions; she considers such displays gaudy and vulgar.

Secondary Skills: Groom, Hunter, Scribe.

Weapon Proficiencies: Any.

Nonweapon Proficiencies: *Recommended:* Ancient History, Endurance, Healing, Languages (Ancient and Modern), Religion, Tracking. *Forbidden:* Brewing, Cooking, Dancing, Etiquette*, Gaming, Jousting*, Musical Instrument, Poetry*, Pottery, Singing.

Armor/Equipment: A Votary owns no possessions aside from her weapons, armor, and the minimal gear and supplies necessary to carry out her missions. She never purchases the formal attire described in the Clothing and Special Items section of Chapter 6, nor will she decorate her armor or clothing with jewels, gold trim, or ornaments.

Bonded Mount: Any.

Special Benefits:

More Spells: Because of her intense devotion to his deity, the Votary has more spells than other paladins and learns them when she reaches 6th level. Table 22 details the spell progression.

Table 22 : Votary Spell Progression

Votary Level	Casting Level	Priest Spell Levels			
		1	2	3	4
6	1	1	-	-	-
7	2	2	-	-	-
8	3	2	1	-	-
9	4	3	2	-	-
10	5	3	2	1	-
11	6	4	2	1	-
12	7	4	2	2	-
13	8	4	2	2	1
14	9	4	3	2	1
15	9	4	4	2	1
16	9	4	4	3	1
17	9	4	4	3	2
18	9	4	4	3	3
19	9	4	4	4	3
20	9	4	4	4	4

Hated Faith: The Votary earns a combat bonus when fighting enemies of a particular evil faith. The evil faith must be designated at the outset of her career; only a single faith may be designated, and once chosen it will never change. Acceptable choices include faiths of a particular being (such as an ogre religion) or region (a religion indigenous to a particular jungle or mountain range). A Votary earns a +4 bonus to her attack rolls when fighting priests or followers of the hated faith. The Votary must recognize the priests and followers of the hated faith in order to receive the bonus, identifying them by symbols, gestures, garb, or rituals.

Special Hindrances:

Reaction Penalty: A Votary displays obvious enmity toward priests of other faiths. Lawful good priests of faiths other than the Votary's suffer a -2 penalty to their reaction rolls; their reaction can be no better than Indifferent. Neutral priests suffer a -4 penalty; their reaction can be no better than Cautious.

Extra Tithes: A Votary must donate 50% of all income to her church.

Celibacy: The Votary must incorporate a vow of celibacy into her ethos.

No Strongholds or Hirelings: By choice, a Votary never builds a stronghold; instead, she lives in a church, monastery, or temple. Nor does she hire henchmen or other hirelings, a wasteful expense.

Wyrmslayer

Description: The Wyrmslayer is the sworn enemy of evil dragons and has devoted his life to their destruction. Battle-hardened and fiercely determined, the Wyrmslayer roams the world in search of the hated creatures. Even the mightiest evil dragons tremble at the approach of a Wyrmslayer, as few humans pose a greater threat.

Only a select few qualify to become Wyrmslayers, with the final choice up to the gods. If a candidate meets the basic physical requirements, he declares his intention to become a Wyrmslayer before he takes his Oath of Ennoblement. As part of his oath, he pledges to destroy all evil dragons, singling out a particular species as his *principal foe*. The principal foe can be a black, blue, green, red, white, or any other evil species prominent in the campaign world. Once a candidate names his principal foe, it remains the same for the rest of his career.

After completing his oath, the candidate becomes a standard 1st-level paladin (as described in the *PH*). That night, a lawful good deity appears to him in a vision, giving him a quest to demonstrate his courage. Typical quests include:

- Retrieving an egg from the nest of a principal foe.
- Finding and destroying the lair of a principal foe.
- Singlehandedly defending a village from an attack by a principal foe.

The quest must be completed within a specified time limit, usually 1-2 years. If the paladin fails to complete the quest, he remains a standard paladin forever after; he can never become a Wyrmslayer, nor may he choose another kit. If he completes the quest, the deity grants him the special attributes described below; the paladin is then a Wyrmslayer. The Wyrmslayer retains the same level he had as a standard paladin; that is, if the paladin had risen to 2nd level before completing his quest, he becomes a 2nd-level Wyrmslayer.

Requirements: A Wyrmslayer must have a minimum Strength of 14, Dexterity of 10, and Constitution of 10.

Ministration: Any.

Role: Just as the Ghosthunter is obsessed with destroying undead, so is the Wyrmslayer obsessed with killing evil dragons. Nomadic and restless, the Wyrmslayer spends most of his time searching

for his nemeses. Even Wyrmslayers formally affiliated with governments or churches have unusual freedom of movement; their superiors know that Wyrmslayers function best when left alone.

Though preferring to operate by themselves, Wyrmslayers will join adventuring parties if their travels take them through dragon territory. A Wyrmslayer fulfills his fealty obligations as well as any paladin, yet he may withdraw and brood if he goes too long without engaging his principal enemy. His eagerness to battle evil dragons impresses some as courageous, others as foolhardy. No one, however, doubts his resolve.

Symbol: Dragon profile, skull, claw, or wing; crossed lances.

Secondary Skills: Armorer, Forester, Hunter, Weaponsmith.

Weapon Proficiencies: *Bonus:* Any one of the weapons from the restricted list. *Restricted:* A Wyrmslayer may be proficient in the following weapons only, all of which inflict high damage to large targets: heavy horse lance, medium horse lance, awl pike, bardiche, glaive-guisarme, spetum, long sword, two-handed sword, trident.

Nonweapon Proficiencies: *Bonus:* Animal Lore (only as applied to his principal foe; he cannot imitate its call; if the Wyrmslayer spends a slot, he acquires the Animal Lore proficiency described in the *PH*). *Recommended:* Armorer, Direction Sense, Endurance, Healing, Hunting, Mountaineering, Riding (Airborne or Land-based), Survival, Tracking, Weaponsmithing.

Armor/Equipment: A Wyrmslayer must have at least plate mail armor, preferably full plate. He must also have a shield, at least medium in size.

When a paladin completes his quest and becomes a full-fledged Wyrmslayer, his deity enchants his shield to magically protect the Wyrmslayer against dragon breath. If the Wyrmslayer makes a successful saving throw vs. breath weapon, the breath weapon causes no damage. If the throw fails, the Wyrmslayer suffers half damage. The magic functions *only* when the Wyrmslayer wields that shield; it functions as a normal shield when wielded by other characters. The enchanted shield counts against the Wyrmslayer's magical item limit.

Bonded Mount: Either a standard paladin war horse or a flying mount.

Special Benefits:

Dragon Languages: A Wyrmslayer can speak and understand the languages of all evil dragons.

Fear Immunity: A Wyrmslayer is immune to the fear aura of his principal foe. He gains a +4 bonus to his saving throws to avoid the effects of fear from all other species of evil dragons. His bonded mount shares this immunity, but normal mounts do not.

Damage Bonus: When a Wyrmslayer makes a successful weapon attack against his principal foe, he receives a damage bonus equal to his level. For example, if a 6th-level Wyrmslayer hits his principal foe with a long sword, the foe suffers 1d12+6 points of damage. If a Wyrmslayer makes a successful attack against an evil dragon other than his principal foe, he receives a +1 damage bonus. A bonded mount inflicts double damage against the Wyrmslayer's principal foe and receives a +1 damage bonus against evil dragons other than the principal foe.

Special Reward: If the Wyrmslayer is primarily responsible for killing, banishing, or otherwise eliminating a principal foe of Wyrms or Greater Wyrms level, his deity arranges for him to receive a special reward. The DM determines if the Wyrmslayer is eligible for the reward; for instance, the Wyrmslayer may earn the reward if he inflicted most of the damage leading to the foe's death, or if he tricked the foe into entering another plane of existence from which return is impossible. Typical rewards:

1. A grant of land large enough for a stronghold.
2. Donation of all labor and materials to build a stronghold.
3. Revelation of the principal foe's secret treasure horde, containing a fortune in gold and gems (which, of course, the Wyrmslayer donates to a charitable institution).

4. A magical gift, such as:

- Immunity to the spells of his principal foe. If the Wyrmslayer makes a successful saving throw, he suffers no damage from these spells. If he fails his throw, he suffers half damage.

- Transformation of a normal sword into a *holy sword*.

- Permanent access to an extra priest spell sphere. The Wyrmslayer picks the sphere of his choice, or the DM provides options. The extra access doesn't affect the number or level of spells the Wyrmslayer can learn.

- Permanent transformation of the bonded mount into a young silver dragon (or any lawful good dragon of the DM's choice; the DM may also determine the dragon's age). The silver dragon serves out the rest of the mount's term; if the original mount had served seven years, the dragon will serve three more. The dragon follows all the rules for bonded mounts described in Chapter 2. However, it's not necessary to train the dragon, as it carries out instructions with the same facility as any loyal, intelligent follower.

Special Hindrances:

Reaction Penalty. Because he is unable to conceal his hatred, the Wyrmslayer suffers a -4 penalty to all encounter reactions with his principal foe.

Combat Compulsion. The Wyrmslayer seeks out his principal foe in combat situations, choosing it as the target of his attacks in preference all other potential opponents. If the party encounters a horde of goblins and a black dragon, and the dragon is the Wyrmslayer's principal foe, the Wyrmslayer attacks the dragon and leaves the goblins to his comrades. If the Wyrmslayer spots his foe's prints in the mud or hears rumors of his foe in a nearby forest, he feels compelled to track it down unless his companions forcibly restrain him or convince him of the inappropriateness of his actions.

The Wyrmslayer's compulsion doesn't necessarily interfere with his good judgment or responsibilities to his companions. If his principal foe tumbles into a fiery chasm, the Wyrmslayer won't leap in. If a comrade needs him, the Wyrmslayer interrupts his combat with the principal foe to help out, resuming his attacks against the principal foe when his comrade is safe.

Inability to Turn Undead. The Wyrmslayer has no power over any undead beings.

Abandoning Kits

A character must stay with the same kit for his entire career; he can't exchange it for a different one. However, he can abandon the kit at any time, continuing as a standard paladin described in the *PH* without any of the benefits or hindrances associated with a particular kit.

There are many reasons why a player might want to abandon a kit. Maybe he feels limited by the kit restrictions (he wants more freedom than is allowed by the Squire). Or perhaps recent campaign events make the kit less fun to play (the king wants all his Chevaliers to stay home for the rest of the year to guard the castle). Whatever the reason, the DM should honor a player's request to abandon his kit. If the DM wants to work the abandonment into an adventure, the change may occur gradually. If the change doesn't significantly affect the campaign's storyline, the change may occur immediately.

When a character abandons a kit, he loses all of the kit's bonuses, benefits, penalties, and hindrances. The nonweapon proficiencies associated with the kit, including requirements and recommendations, no longer apply. Bonus proficiencies, however, aren't forfeited. Instead, they are set aside (written down but not used) until the character acquires new nonweapon proficiency slots. The new slots must be spent paying for the former bonus proficiencies; the player may buy these proficiencies in any order. The player must pay for all former bonus proficiencies before he can

choose any new nonweapon proficiencies.

Should the character acquire new weapon proficiency slots, they may be spent on weapon proficiencies of the player's choice. The character may use any weapons normally available to the paladin.

Creating New Kits

Ambitious players may design entirely new kits, using the examples in this chapter as guidelines. Before going to the trouble of designing a kit from scratch, check the existing kits and see if any can be modified to fit the type you have in mind. If not, copy the Paladin Kit Record Sheet in the back of this book, fill out the description, then write down all the information needed in each section. Refer to the Kit Subsections descriptions at the beginning of this chapter if necessary.

When you've finished with the Record Sheet, let your DM look it over. He may veto some ideas or suggest different ones to make sure that characters taking the new kit aren't too powerful or that the kit doesn't duplicate concepts from existing kits. The DM may make additional adjustments after he sees how the kit works in the context of a campaign.

Need some ideas? Consider these:

Almsman. A treasure hunter and philanthropist, he acquires money for needy charities and distributes funds to the underprivileged.

Cursed Paladin. This unfortunate must wrestle with the consequences of a vile curse or hex placed upon his family, ever seeking a way to break it with the least harm to others.

Elemental Paladin. Instead of acquiring a bonded mount, he can summon a free-willed elemental once per week for an hour.

Foreteller. He has an uncanny knack of seeing into the future and better access to spells of the Divination Sphere.

Gallant. A charming aesthete who finds truth and beauty in poetry, art, and romance.

Outlander. One of the few surviving paladins of a lost kingdom, he attempts to pursue a life of service in a world that neither understands nor trusts him.

Pacifist. He opposes war and violence in all forms, and advocates peaceful solutions to conflicts. He seeks alternatives to killing evil characters and creatures.

Seaguard. A ship-riding paladin, he is a defender of the sea and all its inhabitants. Seaguards often lead units of marines.

Demihumans as Demipaladins

According to the *PH*, only humans can be paladins. But, using the rules in this book, a DM may allow paladin-like characters of other races in an AD&D® campaign. Lacking the necessary qualities to become paladins in the truest sense, these other races are subject to specific limitations and are known as demipaladins.

A demipaladin is a fighter/cleric who gains paladin-like powers from his deity after completing special quests for his church. A demipaladin may be a dwarf, gnome, elf, half-elf, or halfling. Any character desiring to become a demipaladin must be lawful good from the character's generation and have all the ability-score requirements of paladins. The character is allowed to gain a 10% bonus on experience in his fighter or cleric class if his Strength or Wisdom score (respectively) is 16 or better (Charisma, of course, must be 17 or better). The character must also adhere to all ethos requirements, such as strictures, edicts, and so on, from the start of play.

The character attacks as per his fighter level, makes saving throws as either a fighter or cleric

(whichever class produces the better score), and gains weapon and nonweapon proficiency slots for both of his classes as he gains levels. Experience is divided between the fighter and cleric classes as per the usual rules. Cleric spells are gained as normal, though the spells the demipaladin may use are restricted to those listed in this supplement. A demipaladin turns undead as per his cleric level. The level limits for demihuman fighter and cleric classes are as given in the *DMG*, pages 14-15 (see Table 7 therein), so a demipaladin has definite disadvantages at higher levels compared to a human paladin.

Each demipaladin must take a kit as described in this text. The DM should rule on the appropriateness of each kit to the campaign setting and available equipment and mounts (e.g., a halfling could be a skyrider if a very small pegasus is found, but not a wyrmslayer if no dragons are in the area). New kits, as noted later, may be created and taken.

The power-gaining quests given to the demipaladin must be undertaken immediately whenever the character gains the ability to cast spells from a clerical level above the first—e.g., at 3rd level when second-level spells are gained, at 5th level when third-level spells are gained, etc. The nature of each quest must be determined by the DM, but each should be challenging and full of peril. Some quests may require the demipaladin to complete the tasks unaided or else assume a major leadership or combat role if helped by other adventuring companions. Such companions must be lawful good, though not necessarily of the demipaladin's race and religion.

If a quest is successfully completed, the demipaladin gains a single paladin-like power of the DM's choice, taken from the following: ability to use paladin magical items (such as *holy swords*); detection of evil intent; +2 saving-throw bonus; immunity to disease; ability to cure disease; ability to lay on hands; aura of protection; bonded mount. Racial level limits will restrict the number of special powers gained; e.g., halfling demipaladins, who can achieve only the 8th level of ability as clerics, would thus gain only three such special powers (at 3rd, 5th, and 7th levels).

New demipaladin kits, specifically tailored to the natures of demihumans, may be designed. Some suggestions include:

Elven Trooper: A mounted guardsman, the trooper accompanies elven royalty on fairy rides—solemn processions made through elven territory—as well as patrolling the kingdom's boundaries by himself or undertaking royal quests.

Half-Elven Herald: This is the official messenger of a human or elven government (often to a country of the other race), usually delivering documents to dignitaries, issuing public decrees, and locating recruits for royal quests.

Halfling Sheriff: The sheriff is a law-enforcement agent with authority to make arrests, pass sentences, and otherwise ensure the safety of a halfling settlement.

Dwarven Forgelfighter: A forgelfighter devotes his life to taking back dwarven kingdoms and cities that were lost to other races (e.g., humans, orcs, derro, etc.) by warfare or treachery, re-establishing the colonies and defending them until they are self-sustaining again.

Dual-Classed Paladins

Paladins may be dual-classed. They have access to any character kit the DM allows in the campaign. To change from a paladin to another class, the paladin must have a minimum score of 15 in Strength, Constitution, and Wisdom (he already has an acceptably high Charisma score). He must have a score of 17 or better in the prime requisites of the new class.

Note that a paladin wishing to become dual-classed can't dual-class with any of the warrior classes, nor with thieves (due to alignment restrictions) or wizards (wizards can't wear armor). In most cases, the cleric is the only viable option for a dual-classed paladin.

A character from another class who wants to convert to a paladin must have a minimum score of 15 in the prime requisites and a score of 17 or better in Strength, Dexterity, Wisdom, and Charisma. A character of any lawful good class other than a warrior may convert to a paladin.

Chapter 5: Proficiencies

We strongly recommend using nonweapon proficiencies in your campaign, particularly if you're incorporating the character kits from Chapter 4. This chapter lists all of the paladin's nonweapon proficiencies from the *PH*, describes a few new proficiencies, and clarifies some old ones.

Compiled Proficiencies

All of the nonweapon proficiencies associated with the Warrior, Priest, and General groups are available to the paladin. Table 23 compiles these proficiencies, along with the new paladin proficiencies discussed in this chapter. Table 23 also lists the slot costs for each proficiency. Paladins may acquire proficiencies from the Wizard and Rogue groups by spending one slot beyond the listed cost.

Table 23: Nonweapon Proficiencies

Proficiency	Slots	Rel. Ability	Mod.
Agriculture	1	Int	0
<i>Ancient History</i>	1	Int	-1
Animal Handling*	1	Wis	-1
Animal Lore*	1	Int	0
<i>Animal Training*</i>	1	Wis	0
Armorer*	2	Int	-2
<i>Artistic Ability</i>	1	Wis	0
Astrology	2	Int	0
Blacksmithing	1	Str	0
Blind-fighting	2	NA	NA
Bowyer/Fletcher	1	Dex	-1
Brewing*	1	Int	0
Bureaucracy	2	Int	0
Carpentry	1	Str	0
Charioteering	1	Dex	+2
Cobbling	1	Dex	0
Cooking	1	Int	0
Dancing	1	Dex	0
Diagnostics	1	Wis	-1
Direction Sense	1	Wis	+1
Endurance	2	Con	0
Engineering	2	Int	-3
Etiquette	1	Cha	0
Fire-building	1	Wis	-1
Fishing*	1	Wis	-1
Gaming*	1	Cha	0

Healing*	2	Wis	−2
Heraldry	1	Int	0
Herbalism	2	Int	−2
Hunting*	1	Wis	−1
Jousting	1	Dex	+2
<i>Languages, Ancient</i>	1	Int	0
<i>Languages, Modern</i>	1	Int	0
Law	1	Wis	0
Leatherworking	1	Int	0
<i>Local History</i>	1	Cha	0
Mining	2	Wis	−3
Mountaineering	1	NA	NA
<i>Musical Instrument</i>	1	Dex	−1
Navigation	1	Int	−2
Oratory	1	Cha	0
Poetry	1	Int	−2
Pottery	1	Dex	−2
<i>Reading/Writing</i>	1	Int	+1
<i>Religion</i>	1	Wis	0
<i>Riding, Airborne*</i>	2	Wis	−2
<i>Riding, Land*</i>	1	Wis	+3
Rope Use	1	Dex	0
Running	1	Con	−6
Seamanship	1	Dex	+1
Seamstress/Tailor	1	Dex	−1
Set Snares	1	Dex	−1
Singing	1	Cha	0
Spellcraft	1	Int	−2
Stonemasonry	1	Str	−2
<i>Survival</i>	2	Int	0
Swimming	1	Str	0
Tracking	2	Wis	0
Weaponsmithing	3	Int	−3
Weather Sense	1	Wis	−1
Weaving	1	Int	−1

* These proficiencies have special applications for paladins, explained in the “Clarifications and Modifications” section.

Bold-faced entries indicate new proficiencies.

Italicized proficiencies require the player to select a specific area of specialization. For instance, a character with the Musical Instrument proficiency must specialize in one particular instrument. Each additional slot spent enables him to specialize in another instrument.

NA = Not applicable.

Clarifications and Modifications

The following information supplements the proficiency descriptions given in Chapter 5 of the

PH. Whenever a proficiency bonus is indicated, the bonus is added to the normal check modifier. For example, when a paladin receives a +2 bonus for using the animal training proficiency to train his bonded mount, the modifier is increased from the normal 0 to +2.

Animal Handling: As explained in Chapter 2, a paladin can soothe his bonded mount automatically; the Animal Handling proficiency isn't necessary. The proficiency may be used normally to calm other animals of the same species as the bonded mount, as well as other pack animals and beasts of burden.

Animal Lore: Although this proficiency allows a character to imitate animal sounds, this ability neither helps nor hinders the paladin when summoning his bonded mount.

Animal Training: A paladin doesn't need the Animal Training proficiency to teach tricks and tasks to his bonded mount. However, if he has this proficiency in the same species as the bonded mount, he earns a +2 bonus to his checks when training the bonded mount. The bonus applies to the bonded mount only, not to other animals of the same species. Should the paladin acquire a different bonded mount, he earns the bonus only if he has the Animal Training proficiency in the same species as the new mount.

Armorer: This proficiency also allows characters to construct barding for mounts, presuming the availability of materials and facilities. Table 24 gives the time required to make barding for war horses, and mounts of comparable size. For smaller or larger mounts, the DM should adjust the times accordingly. Elephant barding might require an extra week or two; barding for a small mule might take a week less. Subtract two weeks for all types of half barding.

Table 24:
Barding Construction Times

Barding Type	AC	Time (weeks)*
Leather, Padded	6	4
Scale, Brigandine, Ring, Studded Leather	5	8
Chain	4	10
Banded, Splint	3	14
Plate	2	16
Field Plate	1	18
Full Plate	0	20

As with character armor, barding may be flawed. After creating the barding, the DM secretly makes a proficiency check. If the check fails but is within 4 of a successful result, the character believes the armor is normal, until in combat it functions as 1 AC worse (flawed chain barding has an effective AC of 5). Flawed armor breaks on a natural roll of 19 or 20 in melee combat; the animal's AC then worsens by 4, though it can't be reduced below AC 10 (if flawed leather barding breaks, it has an effective AC of 9). As long as a mount wears broken armor, its movement rate is halved, and it suffers a -4 penalty to its attack rolls. A character can remove broken armor from a mount in 2-8 (2d4) rounds.

Because barding must be fitted exactly, a set of barding styled for one mount won't work for any other animal, even of the same species.

Brewing: A paladin whose ethos forbids partaking of strong drink isn't likely to have this proficiency. A paladin with a more liberal ethos may use this proficiency to prepare drinks for others, even if he declines to partake himself.

Fishing: A paladin whose ethos demands reverence for life in all forms should refrain from fishing for recreation. However, he may still fish for food.

Healing: A paladin's ability to heal by laying on hands (see Chapter 2) operates independently of this proficiency. A paladin with the Healing proficiency may use it instead of or in addition to laying hands on a damaged character. For example, a 2nd-level paladin with the healing proficiency could lay on hands to heal 4 points of damage, then use his healing proficiency to heal an additional 1d3 points.

Hunting: A paladin whose ethos restricts any type of unnecessary killing will refuse to hunt merely for sport. Unless he has religious or cultural objections to eating meat, he hunts for food. Further, he stalks and kills dangerous animals that pose a threat to himself, his companions, or other innocent people.

Gaming: A paladin whose ethos includes moral objections to gambling will not engage in games of chance. Using this proficiency to cheat is a serious ethos violation.

Riding, Airborne and Land-based: When riding his bonded mount, a paladin automatically has all of the benefits of the relevant Riding proficiency; he doesn't need the proficiency itself (see Chapter 3). But if he *has* the Riding proficiency, he gains a +2 bonus when making all associated checks with his mount. For instance, if he has a war horse bonded mount and the Land-based Riding proficiency, he earns a +2 bonus when attempting to vault into the saddle when the mount is moving. If he has a pegasus bonded mount and the Airborne Riding proficiency, he suffers a -2 penalty (instead of -4) when making checks to see if he falls from his saddle after suffering damage. The bonuses apply only when riding the bonded mount. When riding a creature of the same species as the bonded mount, use the normal Riding proficiency rules.

New Proficiencies

All paladins are eligible to acquire these proficiencies, regardless of their character kits, providing they spend the points listed on Table 23. Characters belonging to the Crossover Groups listed at the end of each description may buy the proficiency at the indicated cost. Groups not listed may buy the proficiency by spending one additional point beyond the listed cost. All of these are nonweapon proficiencies except Jousting.

Bureaucracy

This proficiency encompasses a working knowledge of governmental protocol and the skills necessary to navigate bureaucratic organizations. A character with this proficiency knows which official to approach and the best time to approach him (a tax collector's aide may have better access to information than the tax collector himself; a city clerk may be less harried and more helpful at the beginning of the month than at the end). He knows where government records are kept and the procedures for examining them. He knows how to circumvent sluggish or uncooperative bureaucrats. He obtains permits and other government documentation in half the normal time. No proficiency checks are needed for any of these functions.

A character can also use Bureaucracy to turn the system against someone else. A successful proficiency check doubles the amount of time to make a government decision, causes a permit to be issued under the wrong name, or temporarily misplaces an important document. A paladin must be careful with this ability, to avoid breaking the law and violating his ethos.

The Bureaucracy proficiency covers the governmental organizations in a particular region, usually the character's homeland. He may spend additional slots to expand the proficiency to other

regions. Official organizations include government councils, regulatory boards, and church hierarchies. The proficiency is only effective when dealing with organizations of 10 or more members.

Crossover Groups: Priest, Rogue.

Diagnostics

Both the Healing and Diagnostics proficiencies aid victims of trauma and disease. But while the Healing proficiency can be used to restore lost hit points, Diagnostics is mainly concerned with determining the cause of the damage and the prognosis; Diagnostics alone will *not* heal damage.

With a successful proficiency check, a character becomes aware all of the following information applicable to a particular patient:

- If the patient has suffered physical damage, the character can determine the extent of the damage, though he may not be able to ascertain the exact cause (if a victim was attacked by a tiger, the character will know that the victim was clawed by a large animal, but not necessarily the species). The character can recommend treatments and offer prognoses, as with victims of diseases.

- If the patient has been poisoned, the character knows the antidote (if one exists) and how to prepare it. Note that even if the character knows how to prepare an antidote, he may not have access to the necessary ingredients.

- The character knows the name of the disease, its cause, how long the patient has had it, and the optimum treatment. If the patient is treated as specified, he suffers the mildest form of the disease and its shortest duration. If the patient declines treatment, or the treatment doesn't work, the character can determine the patient's prognosis with reasonable accuracy. ("The patient will recover by the end of the month." "The patient will become permanently blind if not treated within a year.") The character may diagnose both natural and magical diseases.

- When examining a corpse, the character can determine how the victim died and approximately how long it's been dead. If the victim died of unnatural causes, the character will only be able to determine the general circumstances of the death. For example, if an evil wizard incinerated the victim with a *fireball*, a successful diagnostics check might reveal that the victim burned to death very rapidly as a result of some type of magic, but not that it was affected by a *fireball*.

A character with this proficiency may diagnose himself or any other character, or animals, except for supernatural creatures (such as a ghost or skeleton) and creatures from another plane of existence (like a xorn or aerial servant). He may attempt to diagnose an individual or creature only once.

If a character also has the Healing proficiency, he may modify all Diagnostic checks by +1.

Crossover Groups: Priest.

Jousting

This proficiency includes the combat skills necessary for a successful joust, as well as the manners, behavior, and flair needed to impress an audience. To take this proficiency, a character must first have a weapon specialization in the jousting lance.

A character with this proficiency modifies his attack rolls in a jousting match by +2 (see the "Routine Activities" section of Chapter 7 for jousting rules). The use of this proficiency presumes that the character has an adequate lance, shield, and mount.

Should a character win a match, his stylish performance favorably impresses the audience. Audience members with a special interest in the match (such as royalty, gamblers, or potential paramours) who later encounter the jouster modify their reaction rolls by +2. If he wins several matches in a tournament, the bonus doesn't rise above +2. If he later loses a match or two in the same tournament,

he still earns the bonus. However, if the jouster has an especially disastrous day—say, if he follows a winning joust with a long string of losses—the audience may dismiss the win as a fluke, and the DM may cancel the bonus.

Crossover Groups: Warrior.

Law

A character with this proficiency is thoroughly familiar with the legal system of his homeland (or any other region of his choice). He knows which laws are rigorously enforced (illegal gambling may be tolerated in one region, aggressively prosecuted in another), and routine legal procedures (such as how to file suit against a debtor). Understanding nuances of the law, such as interpreting fine points of a contract, require proficiency checks.

A successful proficiency check also allows the character to conduct a strong defense when he or a companion stands accused of a crime. If the judge is fair-minded and the evidence of the crime is ambiguous, a successful check will sway the verdict in the defendant's favor; either he receives the smallest possible sentence or fine, or is completely vindicated. However, if the evidence clearly calls for a conviction or the judge is corrupt, a successful proficiency check won't help.

A character may spend additional slots to know the legal systems of other regions. Alternately, he may spend slots to acquire expertise in a particular area of the law, such as tax codes or property rights. Expertise assumes a broad understanding of the chosen area, requiring checks only in extreme instances.

Crossover Groups: Warrior, Priest.

Law and Paladins

A paladin with the Law proficiency won't defend anyone he believes to be guilty, including his own companions. Though a paladin won't knowingly break the law, he may take advantage of this proficiency to defend himself if wrongly accused of a crime; a failed defense may result in his conviction.

Oratory

Through inspiring speech and sheer force of personality, a character with this proficiency can influence the opinion of a crowd. Any size crowd may be influenced, so long as they speak the same language as the orator, and can see and hear him clearly.

To use this proficiency, the orator must address the crowd on one specific topic. For instance, he may attempt to persuade them to rise up against a local despot, leave town because of an impending danger (a monster on the outskirts of town, an advancing evil army), or help search for a missing child.

Before the orator speaks, the DM must determine the size of the crowd, their level, and their general attitude toward the orator and the topic he's addressing. For small crowds—say, less than five members—determine levels and attitudes individually. Break larger crowds into groups; decide an average level and attitude for each group. Use Table 59 in Chapter 11 of the *DMG* to access attitudes about the topic; the crowd may be Friendly, Indifferent, Cautious, Threatened, or Hostile.

Before any rolls are made, or the orator begins speaking, the player tells the DM if the orator will be attempting to adjust the crowd's opinion one level up or down on Table 59. The orator then speaks to the crowd; he must speak uninterrupted for at least 10 rounds.

When the orator finishes speaking, roll the Oratory proficiency check. If the check succeeds, make an Intelligence check for each individual in a small crowd, or for each small group in a large crowd. Modify these rolls by a –1 penalty for each 1 by which the orator made the Oratory check. For instance, if the Orator needed a 10 to succeed and rolled a 5, each Intelligence check takes a –5 penalty.

Individuals or small groups who fail their throws have their opinions about the topic adjusted one level on Table 59 in the *DMG*. An Indifferent opinion may become Friendly or Cautious, a Cautious opinion may become Indifferent or Threatening. However, all audience members who fail their rolls have their opinions adjusted the same way. The opinions of those who succeed in their rolls remain unchanged by the character's Oratory; however, practically speaking, peer pressure can produce the same results. The DM may override any die roll that produces inappropriate results; for example, an NPC in the crowd who has a long-standing feud with the orator may be unswayed, regardless of the orator's eloquence.

A character may use this proficiency only once on a given crowd. Should the composition of the crowd change to include many new members, the character may make another oratory attempt, providing he speaks on a different topic.

Note that this proficiency elicits only modest changes in attitude. If a crowd feels Indifferent towards a despot, an orator may be able to stir up some ambiguous feelings about him, but he won't be able to convince them to immediately storm the despot's castle. If the crowd is suspicious of a particular religion, the orator may persuade them to be more tolerant, but he shouldn't expect any spontaneous conversions.

Crossover Groups: Warrior, Priest.

Poetry

A character taking this proficiency specializes in either lyric or narrative poetry. Lyric poetry expresses thoughts and feelings, and includes ballads, sonnets, odes, and hymns. Narrative poetry tells stories in verse, some true, some fictional. A character spending two slots may specialize in both forms.

The proficiency enables the character to judge the quality of poetry in his specialty. He also knows a sizeable repertoire of poems and can recite them with spellbinding skill. No proficiency checks are required for these applications.

The character can also compose poems in his speciality; a successful check means the poem is of exceptional quality. If the character has the Reading/Writing proficiency, he can record his poems.

Crossover Groups: General.

Poetry for Paladins

With permission from the DM, a paladin with the Poetry proficiency may offer a composition to his church (or other designated recipient) instead of a tithe. The paladin must inform the church a month in advance if he intends to offer a composition; either lyric or narrative poetry is acceptable. If the church (that is, the DM) disapproves, the paladin must pay his normal tithe. If the church approves, the paladin may present a composition when his tithe is normally due.

The composition must be presented at the church or to a church official at a pre-arranged location. The paladin then makes a Poetry proficiency check. If the check fails, the composition is deemed unworthy; the normal tithe must be paid immediately. If the check succeeds, the DM determines the value of the composition; the value is equal to 3d20 gp. If the value is greater than or equal

to the normal tithe, no tithe is required that month. The paladin doesn't receive any "change" if the value is more than his tithe; the excess value is forfeited.

If the value is less than the tithe, the paladin subtracts the value from the tithe, then pays the difference (if the paladin owes 20 gp and the value of the composition is 15 gp, he must pay 5 gp). A paladin may exercise this option as often as he likes.

Chapter 6: Equipment

Paladins take their equipment seriously, and seek to own the best that money can buy. Not only does their equipment reflect the honor of their station; for some it symbolizes their principles.

- The shield represents the paladin's vow to uphold his ethos.
- The sword represents the two constituencies he's sworn to defend—one edge of the sword represents the privileged class, the other the common people.
- Armor represents loyalty to the state. Just as his armor protects his body, so must he protect his monarch.
- The helmet represents loyalty to the religion. Just as his helmet protects his head, so must he protect his church.
- Clothing, well-crafted and immaculately clean, represents purity of spirit.

Standard Equipment

Following is a list of standard equipment owned (or at least desired) by most paladins. Usually, paladins purchase this equipment with their own funds. A frugal paladin tries to maintain his possessions in top condition so he seldom has to invest in replacements.

Armor

All types of armor are available to the paladin. Given a choice, most prefer the protection and prestige of full plate. However, because of the expense of plate armor, some opt for banded or splint, while others settle for the cheaper and readily available chain mail. Leather, studded leather, and padded—including magical versions—are generally avoided, as these armor types tend to be associated with characters of lesser status. A discriminating paladin may prefer to wear ordinary scale mail rather *studded leather* +2.

In a typical medieval campaign world, paladins favor three armor types: hauberk/helmet combinations, chain, and plate.

Hauberk and helmet. Destitute paladins, those from primitive cultures, or those just beginning their careers sometimes wear only a chain mail hauberk (a single piece that covers the chest) and a helmet. The paladin often supervises the construction of the hauberk or makes it himself, coiling wire around a rod, then cutting it down the side to make rings. He flattens the rings with a hammer, then rivets them together in the shape of a knee-length coat with a hood to cover the head. The helmet is usually round or cone-shaped, open in the front. The hauberk-helmet combination is cheaper than chain mail, but less protective, with an Armor Class of 7.

Chain mail. A hauberk supplemented with leggings and arm coverings becomes a complete set of chain mail (AC 5). A visor may be added to the helmet to protect the face. While inexpensive and relatively light, chain mail has its drawbacks. The weight of chain mail is distributed unevenly on the body, straining the shoulders in particular. Even the strongest paladin will feel fatigued after wearing chain mail for more than a day. At the DM's option, any character wearing chain mail for more than

24 hours straight suffers a –2 penalty to all attack rolls until he removes it and rests for a few hours.

At least once a week, iron chain mail must be oiled and polished, a process that can take the better part of an afternoon. Failure to properly care for chain mail results in rust (and a reduction of one level of AC for each month of neglect).

Plate. Plate mail (AC 3) adds a breast plate, back plate, and strips of metal to areas of the body underprotected by chain mail, such as the knees and elbows. Metal sheets called *pauldrons* protect the spaces between the arms and the chest. *Epaulieres* (shoulder guards) protect the upper body; *gauntlets* (metal gloves) protect the hands.

High-level paladins occasionally decorate plate mail with gold or silver trim and fasten small jewels to the helmet or the backs of the gauntlets. These extravagances are generally compatible with the paladin's ethos, so long as they're intended to reflect the paladin's station and aren't used to flaunt wealth. Heraldic symbols may be etched or painted on any section of the armor.

Plate mail requires polishing and oiling, but because it consists of solid sections rather than tiny rings, it's more resistant to rust. Though heavier than chain mail, plate mail fits better and is more comfortable, making fatigue less a factor. The illustration in this chapter identifies various pieces of a paladin's plate mail armor, along with the basic pieces of mount barding.

Shield

Most paladins carry medium shields, which offer maximum protection against front and flank attacks and are light enough to be carried on horseback. Made of wood and covered in thick leather, the shield is shaped like a triangle with a round top and pointed bottom. Its surface curves inward. The shield extends about 4-5 feet from top to bottom and hangs from the paladin's neck by a strap. He grips it in his left hand (or right hand, if he's left-handed) with a second strap secured to the shield's inner surface.

Some paladins carry oblong, rectangular, round or even pentagonal shields. Shields may be decorated with gold or silver trim, dotted with precious jewels, emblazoned with heraldic symbols, or painted in bright colors.

Weapons

A paladin may master any weapon, but most feel unarmed without a sword (long, two-handed, bastard, or short, in that order of preference), a lance (medium or heavy, depending on the size of the mount), and a dagger. A paladin typically keeps his sword in a wooden scabbard covered in leather, strapped to the left side of his belt (or to the right side if left-handed). The dagger hangs from his belt on the opposite side of his scabbard.

Other weapons favored by paladins include the horseman's flail, horseman's mace, horseman's pick, battle axe, and scimitar. Paladins tend to avoid using missile weapons, as they're difficult to use effectively on horseback.

A jousting lance, though desirable, may be too expensive. Instead, a paladin may opt for a lance cup, a blunted cap of wood that fits over the end of an ordinary lance, making it suitable for tournaments. Lance cups, however, are notoriously undependable; there is a 5% chance per joust (roll 1 on 1d20) that the cup will detach and fall off. When this occurs, the officials interrupt the joust and the contestants must start over. A jousting lance who repeatedly loses his lance cup may risk disqualification from the tournament.

Clothing and Special Items

When choosing clothes, the paladin strives for both utility and elegance. He favors bold colors (blue, red, green and violet) and, when he can afford them, rich fabrics (silk and velvet in particular). Because a paladin is often judged by his appearance, spending money on formal attire usually isn't considered an ethos violation.

An ideal wardrobe, which may be acquired a piece at a time over the course of a paladin's career, consists of the following:

- Two loose-fitting silk or linen shirts with full sleeves.
 - Two pairs breeches or trousers, made of wool, cotton, or linen, tailored to fit tightly to the legs (loose-fitting breeches tend to be associated with peasants and commoners). The breeches are usually ankle-length and brightly colored.
 - Armor lining (made of soft leather or padded fabric, worn beneath chain mail to prevent chafing).
 - Two pairs of cotton undergarments.
 - Two pairs of silken hose and garters.
 - A pair of riding boots.
 - A pair of leather shoes, usually pointed at the toes and fastened at the ankle with straps and buckles.
 - Two knee-length tunics, usually sleeveless, slipped over the head. Tunics may be decorated with colorful patterns of stripes and circles, and possibly feathers or small gems.
 - A surcoat (outer tunic), either sleeveless or hooded. The surcoat is usually lined with rabbit, squirrel, or other light fur, and padded at the shoulders. Tassels, ribbons, and brocade are common.
 - A lightweight mantle (a sleeveless coat made from an oval piece of cloth) for the spring and summer, made of cotton or silk. The garment is rectangular or semicircular in shape, wrapped around the body, and secured at the neck with a chain or buckle.
 - A heavy winter mantle lined with beaver, fox, or other thick fur.
 - A full cape made of wool, cotton, or lambskin, fastened around the neck with a chain or leather strap. High-level paladins may prefer a silken cape in black, blue, red, or violet, lined with red or black velvet.
 - A wide leather belt with a metal buckle.
 - A wool, cotton, or felt cap.
 - A ceremonial coif (a tight-fitting cap covering the hair and ears, tied beneath the chin) made of linen or silk, and decorated with embroidery, feathers, or golden lace. A ceremonial coif is often required for state banquets and other formal occasions. The equivalent for females is called a *wimple*.
- A conscientious paladin should also consider including the following items as part of his standard gear. These are in addition to lanterns, rope, and other equipment necessary for long trips or specific quests.
- Two cotton or woolen towels (one for washing, one to use as a mat for eating).
 - Formal dinnerware, including eating utensils, a cup, a plate, and a goblet. Because paladins may have to furnish their own service at formal events, they should buy quality items made of silver, crystal, and porcelain.
 - Complete tack for the mount, including bit, bridle, harness, horseshoes, saddle, and full barding.
 - Two heavy blankets, one used for a bed, the other to cover the mount at night.
 - A mirror (necessary for grooming).

Formal Attire for Female Paladins

Female paladins are free to wear all of the above clothing (assuming no cultural reasons to the contrary). For formal occasions, a female paladin may instead wear a floor-length tunic called a *kirtle*, which fits snugly above the hips and billows around the legs. A surcoat and cloak may be worn as outer garments. Females may also wear hose above the knee, secured by garters or tied with ribbons. Footwear is similar for males and females, though the kirtles conceal all but the toes.

Badges, Standards, and Crests

Paladins often embellish their armor, clothing, weapons, and shields to identify them on the battlefield, indicate rank, or symbolize allegiance to a king or church. Monarchs sometime present embellishments to recognize outstanding military service. Embellishments representing the family name may be handed down from parent to child. As a rule, embellishments can't be purchased; they must be awarded or earned. Some examples:

Badge. This is an emblem representing the paladin's homeland, family, or order (see Chapter 9). A badge may be a physical object, such as pin or a medal, or it may be a small design embroidered in a tunic or engraved on a shield. Typical badge symbols include humans with animal heads, a flower or plant with a crown, or a weapon with wings.

Standard. A standard is a flag with a Y-shaped end, attached to a pole or staff. The standard bears the colors, heraldic symbols, or insignia of the paladin's government or church. A standard becomes a *banner* when the end is cut off to form a square. A smaller version of the standard, called a *pennon*, may be attached to the end of a lance.

Crest. A crest may be a bundle of short leather strips, one or more feathers, a wooden carving, a tassel, or any other small object attached to a paladin's helmet. The crest is usually the same color as the paladin's shield. Crests are often worn in tournaments to help observers tell one paladin from another, though many paladins wear their crests all the time. A crest may also be added to the halter of a war horse. An abstraction of the crest may be displayed on a shield or standard.

Additional Equipment

Canon. The canon is the sacred text of the character's faith. It included prayers, guidelines for behavior, historical summaries, expectations of the deity, and other theological material. A canon is *not* a spell book, nor does it possess any magical qualities.

Because a canon can be very expensive, characters can sometimes make arrangements with their church to purchase a copy on installment, adding a few extra gold pieces to their monthly tithe to pay it off. Generous churches may loan their followers a copy of the canon indefinitely. However, should the canon become lost or destroyed, the character may be responsible for the replacement cost.

Coat of arms. This term usually refers to the shield bearing the paladin's heraldic symbols, or to the symbols alone. But it's also the name for a specific article of clothing. A coat of arms is a white tunic worn over the armor, emblazoned with the paladin's insignia. The coat identifies the paladin and also protects him from the heat of the sun, which can be unbearable when wearing uncovered armor.

Cosmetic kit. Helpful when preparing for formal affairs, a typical cosmetic kit includes a vial of sheep fat to make the skin glisten, powdered rouges to tint the cheeks white or pink, lightly perfumed talc for the body, and a depilatory salve to smooth the face.

Horse grooming kit. For efficient and thorough horse grooming, the kit includes a currycomb (a brush with stiff bristles to remove dirt from the coat), a shedding blade (a flexible, serrated blade to

remove loose body hair), a body brush (for dirt removal from the legs, fetlocks, and other areas where a currycomb is inappropriate), hoof picks (to remove pebbles and debris from the hooves), and a mane and tail comb (to clean and tease the hair).

Similar kits exist for griffons and other mounts.

Mantling. Resembling tufts of feathers or fans of leaves, mantling consists of cotton or linen strips lined with thin layers of metal. Mantling attaches to the sides of a helmet and shields the wearer's eyes from the bright sun. It also prevents rust and helps deflect weapon attacks. (If an opponent attempts a called shot against a character wearing a mantling, he suffers a –5 penalty to his attack roll instead of a –4 penalty; see Chapter 9 in the *DMG* for more about called shots.) Mantling is often painted the same color as the wearer's shield.

Sachet. This is a small bag containing a mixture of flower petals, herbs, and spices that adds a pleasant scent to a character's clothing (nice when no deodorant is around). A sachet can be placed in a closet or trunk, or carried in a pocket.

Spurs. With spurs, the rider can control his mount with less effort and give commands with a slight motion of his foot. The best spurs—those that avoid damage to the horse—have blunt, wheel-shaped *rowels* instead of points. *Dressage spurs* have sharp, curved points, slightly angled toward the rider to prevent accidental scrapes. Spurs with gold or silver plating are available at 5-10 times the listed price.

Table 25: Miscellaneous Equipment

Item	Cost	Weight (lb.)
Armor lining	5 gp	5
Canon*	50-500 gp	1-5
Cape		
Wool	7 sp	4
Silk and velvet	50 gp	2
Chain mail	50 gp	35
(hauberk and helmet only)		
Coat of arms	8 sp	**
Coif, ceremonial	2 gp	**
Cosmetics kit	7 sp	**
Dinnerware, formal***	15 gp	1
Horse grooming kit	1 gp	1
Mantle		
Spring	1 gp	**
Winter*	10-30 gp	1-5
Mantling	2 sp	**
Lance cup	1 sp	**
Sachet*	1-3 gp	**
Spurs	1 gp	**
Surcoat, fur*	20-40 gp	5-10

* Canon prices and weights depend on the book's size and binding. Garment prices and weights vary according to the type of fur used. Sachet prices depend on the contents; exotic mixtures are more expensive.

** Weight is inconsequential (a few ounces).

*** Includes silver-plated utensils, a crystal goblet, and a porcelain plate with gold trim.

New Magical Equipment

Barding of aerial excellence: This resembles a normal set of chain barding for a horse, elephant, or other species of land mount. When worn by a bonded mount, the *barding* sprouts metallic wings approximately twice as long as the length of the mount; a command word from the bonded mount's paladin triggers this effect. The metal wings enable the mount to fly at a speed equal to its normal ground speed, at Maneuverability Class C. Further, the *barding of aerial excellence* imbues the mount with the necessary flying skill; it can fly as if the wings were part of its body.

A paladin without the airborne riding proficiency makes attacks at a –2 penalty when riding a mount with the *barding of aerial excellence*. To avoid being unseated, he must make Dexterity checks as determined by the DM. A paladin with the airborne riding proficiency makes normal attacks.

The wings last for 1-4 hours; the mount senses when the wings are about to disappear, giving it time to safely land. The *barding of aerial excellence* can sprout wings once per day; otherwise, it functions as normal barding. It also functions as normal barding on animals other than bonded mounts.

Bridle of calming: This leather bridle, designed to fit a specific species of mount, makes the mount immune to all types of magical *fear*. For morale purposes, the *bridle of calming* gives the mount an effective moral rating of Fearless (19-20). A *bridle of calming* may be used on both bonded and normal mounts.

Crest of summoning: When attached to the paladin's helmet, the *crest of summoning* enables the paladin to mentally summon his bonded mount at a radius equal to 10 miles per level of the paladin (a 6th-level paladin can summon his bonded mount within a 60-mile radius). If the bonded mount has been captured or is disabled, the *crest* causes a dull throb behind the paladin's eyes, indicating that the mount is unable to respond; however, the crest won't indicate the location of the mount.

Oil of tempering: When this oil is applied to entire suit of chain or other metallic armor, the armor's AC is improved by 1 for 24 hours; for example, chain mail armor (AC 5) will have an effective AC of 4. The AC can't be improved beyond AC 0. It takes 1-2 hours to completely coat a suit of armor with *oil of tempering*.

Sheath of security: Less than a foot long, this leather sheath appears to the perfect size for a dagger. In fact, a pointed weapon of any size—such as sword, spear, or lance—may be carried in the *sheath of security*. When the tip of the weapon is placed in the sheath, the entire weapon shrinks to the size of a normal dagger. The sheath holds the shrunken weapon tightly; the weapon can only be removed when a command word is spoken, or when affected by *knock* or a similar spell. The weapon retains its shrunken size until the tip leaves the sheath. It then expands to its normal size.

Tithing bag: This is a small purse made of black velvet, closed with a drawstring. Any coins, gems, or treasure placed in the bag are instantaneously teleported to the character's church or other charitable institution. The character keeps a small chip of stone, wood, or glass from the designated institution in the bottom of the bag to indicate the destination. It otherwise has a capacity of 20 gp. A *tithing bag* functions for lawful good characters only.

Tunic of comfort: This light cloth garment may be worn over chain mail or other uncomfortable armor. The *tunic of comfort* distributes the weight of the armor evenly over the body, enabling the character to wear his armor indefinitely without chafing or fatigue.

Holy Swords

Each of these *holy swords* has all the special characteristics discussed in Chapter 2, in addition to the specific benefits given in their individual descriptions. The bonuses (+3, +4, and so on) apply to both attack and damage rolls. In the hands of any character other than a paladin, all of these *holy swords* perform as *swords* +2.

Sword +3 purifier. When a paladin holds this weapon in front of him, he turns undead as a cleric of equal level; a 3rd-level paladin turns undead with the same effectiveness as a 3rd-level cleric (use Table 19 in Chapter 4). The paladin must be of 3rd level or higher to turn undead, with or without this sword. Ghosthunters receive no turning bonus.

The sword provides two benefits to paladins of all levels: a +5 bonus against all undead; and +2 bonus to saving throws against undead magical attacks, including a ghoul's paralyzing touch and a vampire's *charm*.

Sword +4 divine protector. This sword alerts the paladin to the presence of evil by generating a soft hum that only he can hear. The sword detects evil within a 60-foot-radius of the paladin, but does not indicate the direction or intensity of the source. The hum is automatic, so long as the sword remains on the paladin's person. The hum is loud enough to awaken the paladin from a normal sleep, alert him to an ambush, or warn him of an evil character behind his back. Otherwise, the sword has all of the benefits and limitations of the paladin's detect evil intent ability, described in Chapter 2.

Additionally, if the paladin spends one full round swinging this sword over his head, all evil creatures and characters within a 60-foot-radius hear a disturbing sirenlike sound, audible only to them. Any affected creature or character who fails to save vs. paralyzation will continue to hear the siren ringing in his ears for the next 2-5 (1d4+1) rounds, with similar effects as a *deafness* spell (unable to hear any sounds, -1 penalty to surprise rolls, and a 20% chance of miscasting spells with verbal components).

Sword +4 invigorator. If the paladin heals a damaged creature or character by laying on hands, then touches him with this sword, the amount of recovered hit points increases by half. For instance, if a 6th-level paladin has just restored 12 hit points by laying on hands, the sword restores an additional 6 points.

Sword +5 hallowed redeemer. Not only does this sword project a 10-foot-diameter circle of power, it also causes all evil characters and creatures within the area of effect to succumb to the effects of a *fear* spell. The *fear* effects may be avoided by a successful saving throw vs. spell.

Chapter 7: Role-Playing

What is a paladin like as a person? His statistics and special abilities distinguish him from other characters, but are his feelings and motivations different? What does he do with his time? Where does he get his money? And how do you get to *be* a paladin, anyway?

Because no two paladins are alike, there are no fixed answers to these questions, just as there are no fixed rules for designing personalities. As you look over the topics in this chapter, consider how they apply to your paladin character. Think about where he came from and what he wants from life, what makes him happy or miserable. Focus on the basics, and don't worry too much about details. Remember that a paladin's personality isn't set in concrete, but will grow and change as he responds to new experiences.

Demographics

It's fair to say that most campaigns have fewer paladins than any other character class. In part,

this is due to the character generation rules. Unless the DM allows players to use Table 2 in Chapter 1, it's difficult to roll up the ability requirement numbers in the first place; it's hard enough to roll a 17 for Charisma, let alone the minimums for Strength, Constitution, and Wisdom. But remember, there's a reason for those numbers. Only the strongest, wisest, and most committed persons meet the demands of paladinhood, and the dice automatically weed out unqualified candidates.

The paladin's rigid ethos also keeps the population down. Where other characters may commit questionable acts without penalty, even a single violation of his ethos can cost the paladin his identity; one careless act, and he's back to fighter status. (To emphasize this point, the DM might arrange for a novice paladin to meet a fighter NPC who's suffered just such an indignity.) And let's not forget paladins' high mortality rate. Any character whose morals compel him to accept all challenges, fight to the last opponent, and die for a principle is unlikely to live to a ripe old age. In fact, many regard an elderly paladin as a curiosity; either he's an exceptionally skilled warrior or he's been extremely lucky.

A conscientious DM, then, should restrict the number of paladins in his campaign, both as PCs and NPCs. Most parties can handle one or two paladins without compromising realism or play balance. Encounters with NPC paladins will probably be rare, limited to tournaments, royal gatherings, and war zones in most adventures. If the party regularly meets, say, twice as many paladins as rangers or druids, reconsider the cast of characters.

Parties comprised of nothing but paladins are possible if the DM is comfortable with high-level encounters (with so many special abilities, a party of paladins requires tougher-than-usual challenges), and if he comes up with a plausible reason for bringing so many PC paladins together. An emergency meeting of The Most Ancient and Revered Order of the Thorn or some other order (see Chapter 9) makes a good starting point for an all-paladin campaign and may also suggest springboards for adventures. (An order member has committed an evil act and the PC paladins must bring him to justice; the order sends the PCs to a distant land to retrieve medicinal herbs for an dying High Officer.)

Homeland

Most paladins come from urban areas large enough to sustain an organized military, support a large church, or serve as a government base. As a matter of convenience, governments and churches seeking new paladins tend to draw from the immediate area rather than recruit in the hinterlands.

A candidate with an outstanding reputation inevitably comes to the attention of a recruiter, regardless of where he lives. Still, unfamiliarity with government protocol and discomfort in formal situations generally excludes candidates from rural areas. More likely, residents of remote areas who wish to become paladins will seek out mentors or small independent churches, often becoming Errants or Skyriders instead of Chevaliers or Divinates.

Once a character becomes a paladin, he won't necessarily remain in his own country. Unless he's assigned to the kingdom's standing army or appointed to a permanent bureaucratic position, he probably spends a good deal of his time in distant lands, representing his superiors on various quests and missions. A paladin's ties to his homeland may diminish as his career progresses; as he increases in level and experience, his superiors feel less of a need to monitor his activities. Paladins able to build strongholds often declare their independence by settling far from their old homes.

Age

Paladins have a lot to learn. They usually begin to train in childhood, well before age 10. A

typical 1st-level paladin is 16-18 years old (see, however, the Medician, page 58).

Because their ethos requirements channel them into lives of conflict and danger, paladins die young. Paladins over 30 are rare, and it's nearly impossible to find one in his 40s. Paladins who reach 50 or 60 usually retire—some because of family obligations, others to attend to their strongholds. Often they retire at the insistence of their superiors, who find aging paladins more useful as teachers or administrators than soldiers.

Social Background

Most paladins have an aristocratic or noble background, coming from the upper ranks of their homeland's social class. A paladin's parents tend to be accomplished scholars, decorated soldiers, or respected bureaucrats, usually well-connected and affluent. Because of their educational and cultural advantages, children of privileged citizens best represent their government and church.

In practical terms, upper class candidates can better meet the economic demands of paladinhood. In many cases, new paladins must provide their own horses, armor, and weapons. These expenses, added to maintenance costs and tithing requirements, are often beyond the means of middle and lower class candidates. Would-be paladins of lesser resources must usually find patrons to foot the bills, or secure sponsorship from their governments or churches.

Regardless of his background, a candidate is typically treated as a member of the nobility once he becomes a paladin. The general populace respects him as a symbol of society's highest ideals. The aristocracy regards him as an honored colleague, if not quite an equal.

Women as Paladins

Even in the historical feudal era, women fulfilled some of the knight's military functions (see p. 86). In service of their king or church, women often donned armor and wielded swords. They fought with the skill of the best male soldiers, defending their strongholds from siege, even leading troops on the battlefield. Female paladins may be uncommon, but they're not unknown.

Marriage

Relatively few paladins marry. Because of their fealty responsibilities, most postpone marriage until their mid-to-late 20s, an age few of them actually reach. Financial obligations also make them hesitate. It's difficult to raise a family with so many demands on their already meager resources; how can a paladin choose between tithing and feeding a hungry child? Finally, some religions forbid marriage outright, demanding that celibacy be included as part of their paladins' ethos. For these reasons, rarely do more than 10-20% of the paladins in any campaign world ever take a spouse.

Though paladins are generally free to choose their mates from any social class, there are advantages to marrying into the aristocracy. A mate from the upper class solidifies the paladin's reputation in the eyes of both the general public and the power elite. A privileged marriage increases the paladin's access to rulers and officials, making them more likely to lend money and grant favors. A marriage of partners from different countries can strengthen the political bonds between their governments. And there may be practical advantages—an affluent spouse often comes with a sizeable dowry, which can give a considerable boost to the paladin's stronghold fund.

Marrying an aristocrat, however, is not without drawbacks. The paladin may be obligated to his spouse's family in addition to his own. Periodically, he may have to serve in the military of his spouse's government. Many times, a paladin is required to turn over a dowry to his spouse, amount-

ing to a third or more of his holdings. Though the spouse doesn't formally acquire the dower until the paladin's death, the spouse still claims it; the paladin can't sell, rent or improve any part of the dower without the spouse's permission.

Because a marriage vow is a promise, a paladin won't consider divorce, nor will most churches consider granting one. However, if the spouse is guilty of committing evil acts, the spouse is usually *required* to divorce, as associating with an evil character—even a husband or wife—is an ethos violation.

Historical Role of Women

Women had it rough in feudal times. They could own land and hold administrative positions, but for the most part women lived in total subservience to men. Unmarried women were not allowed to travel without their fathers' permissions, and were chaperoned even on routine shopping trips. If an unmarried woman's father died, she often became a ward of the state. Her legal guardian, appointed by the king, assumed control of the woman's property, using her livestock and other personal possessions as he saw fit until she married.

Custom demanded that married women remain submissive to their husbands, with their responsibilities confined to household supervision and raising children. A married woman could not sell property without her husband's consent, nor could she be heard in a court of law unless her husband accompanied her. Widows were often required to return home and live with their parents. In especially harsh monarchies, a widow could be forced to remarry, with the king's court choosing the groom.

Though upper-class women had about the same access to education as men, the subject matter differed significantly. Where men received training in hunting, economics, and horsemanship, women studied poetry, languages, and needlework. Daughters of high-ranking officials were often sent to convents for their education, remaining there for the rest of their lives if they didn't marry.

Most women, regardless of class or status, married in their early teens. They had children as soon and as often as possible, irrespective of the considerable risk associated with childbirth. Women were often grandmothers by age 30.

Women married to knights had more authority and a bit more respect than most of their peers, particularly if their husbands owned strongholds. When duty called the knight away, his wife took over the daily operations of the stronghold, making all decisions regarding finances, staff, and maintenance. A knight's wife could also petition to speak to the highest officials of the government or church. An audience was usually granted, if only as a courtesy to the husband. Tradition and law limited the wife's influence, however, and she was rarely taken as seriously as a man.

Becoming a Paladin

Becoming a paladin requires intense training, strict discipline, and total commitment. Though most paladins acquire their skills under the auspices of their government or church, there are no established career paths or mandatory instructional techniques. Following are some of the most common ways to become a paladin, along with a few kits typically associated with them.

Religious Patronage

Churches secure paladin candidates at an early age, usually 8-10 years old. High-level clerics, trained as recruiters, quietly observe their congregations, looking for vigorous and intelligent chil-

dren from pious families. When the recruiters agree on a potential candidate, they approach the parents and request that they relinquish custody of their child to the church. If the parents decline, the recruiters pass on the candidate and continue their search. While some churches may override the parents' decision, most abide by the family's wishes, believing that effective training is impossible without the parents' support.

If the family agrees—most do, as they consider the offer a high honor—the child becomes a ward of the church. The candidate moves into a dormitory of a church-operated school, frequently located in a distant, isolated region to minimize distraction. Paladin candidates are often taught side by side with clerical acolytes, studying religious history, and ethical philosophy along with such fundamentals as reading, writing, and etiquette. Candidates also engage in rigorous exercise and weapon practice.

Within a few years, the students are separated, with paladin candidates focusing on horsemanship and combat skills, and the clerical acolytes concentrating on spellcasting and church doctrine. Paladin candidates may also receive advanced training in medicine, language, and other academic subjects. Somewhere between the age of 15 and 17, depending on his progress and aptitude, a candidate is subjected to a series of tests, ranging from oral exams to evaluate his understanding of the paladin's ethos, to confrontations with undead opponents to display his courage and combat skills. A candidate who passes all his tests is then eligible to become a full paladin.

Suggested Kits: Divinate, Inquisitor, Medician, Votary.

Divine Intervention

The gods may choose a mortal to become a paladin for reasons of their own. Alternately, a qualified mortal may petition the gods for paladin status. A suitable candidate must meet all of the physical and mental requirements for paladinhood, and must also demonstrate unshakable faith. Neither age nor social status is critical, though younger candidates of underprivileged classes are generally preferred. The gods will guide the candidate through a long series of quests and training exercises to ensure that he develops the necessary skills. On occasion, the gods may grant paladin powers to the candidate directly, foregoing training of any kind.

Suggested Kits: Errant, Ghosthunter, Inquisitor, Wyrmslayer.

Government Sponsorship

Recruiters representing large monarchies are constantly on the lookout for young paladin candidates, needed to replace retiring paladins or paladins killed in action. The recruiters largely depend on referrals from their contacts in the aristocracy, but also consider petitions from upper and middle class families without formal ties to the government. Because recruits must begin their training at an early age, candidates may be as young as five or six years old.

The recruiters thoroughly investigate the background of all potential candidates, conducting extensive interviews with the candidates' friends and family, and observing the candidates at work and play. Candidates must be physically sound, emotionally stable, intuitive, and well-behaved, qualities that an experienced recruiter can recognize even in the youngest child. For every hundred candidates evaluated, no more than two or three make the grade.

A candidate's initial training begins at home. With supervision and support from government tutors, the candidate learns to read and write, and receives basic instruction in etiquette and religion. He exercises for several hours each day, and learns to ride and care for a small horse.

At age 7 or 8, the candidate moves into the household of a nobleman, lord, or retired paladin

where his training proceeds in earnest. He perfects his riding skills, learns to use weapons (practicing with undersized wooden replicas), and plays chess and other simple war games that teach strategy. He attends formal state functions to learn protocol, and is taught to respect and obey his superiors. Occasionally he joins soldiers on routine military excursions, helping to care for their horses and observing how they conduct themselves in the field.

In his early teenage years, the candidate becomes a full-time squire to a practicing paladin. To mark the occasion, the candidate is sometimes awarded spurs in the same design as the master's; the candidate's spurs are silver, the master's are plated in gold. Under the master's supervision, the candidate learns swordsmanship and mounted combat techniques. The master provides daily instruction on ethics and philosophy, detailing every nuance of the paladin's ethos. He may also send the candidate on a quest to test his character, such as plucking a feather from a harpy or retrieving a scale from a dragon turtle.

Most importantly, the candidate accompanies his master on the battlefield and fights at his side. Despite his inexperience, a candidate is expected to hold to the same standards as a regular paladin, sacrificing his life if necessary to protect his master or defend his monarch. Consequently, many candidates fail to survive their apprenticeship. Those who persevere for three to five years are eligible to become full paladins.

Suggested Kits: Chevalier, Envoy, Militarist, Squire.

Supportive Mentor

Characters without connections to churches or governments may seek out mentors to teach them the skills of a paladin. Suitable mentors include benevolent sages, reclusive clerics, and elderly paladins. Most live solitary lives on the fringes of society, free of obligations to the church or state. Many have devised unique philosophies that substitute for formal religions. A potential student is probably expected to learn and follow the mentor's faith, no matter how arcane.

Because a mentor seldom accepts more than one student at a time, the neophyte paladin benefits from individualized attention, often completing training within four or five years. Despite its brevity, the training period is intense and demanding, concentrating on weapon mastery, horsemanship, and ethics. The student must also swear allegiance to the mentor's values, which duplicate the essential components of a paladin's ethos. The mentor declares the student ready for paladinhood when he completes a final test, which may require the student to defeat the mentor in mock combat or fulfill a quest that the mentor himself was never able to complete.

Suggested Kits: Errant, Inquisitor, Skyrider, Wyrmslayer.

Inherited Title

In some cultures, a lawful good child of a paladin is automatically eligible to become a paladin himself. The child's consent is usually irrelevant; a dutiful offspring follows his parent's wishes without much fuss. The parent oversees the child's training, which begins in the family stronghold. The child learns manners and discipline by tending to livestock, serving meals, and assisting the staff. Later, the parent teaches the child to ride and wield a lance, with supplementary instruction in swordsmanship, etiquette, and religion. He may also enroll the child at a royal academy or church school to complete his education. Should the parent die before the child becomes eligible for paladinhood, the church or government assumes responsibility for continuing the child's training, a gesture made in appreciation of the parent's lifetime of service.

Suggested Kits: Chevalier, Divinate, Squire, Votary.

Confirmation Ceremony

When a candidate is ready to assume the role of a paladin, the momentous occasion is usually marked by a formal ceremony. The administering official may be a government representative, a church dignitary, the candidate's mentor or parent, or an avatar of the gods. As dictated by tradition and the paladin's preference, a ceremony may be public, held before a large audience in the town square, or private, performed in an official's chamber or a remote outdoor locale. Most ceremonies incorporate the paladin's Code of Ennoblement, discussed in Chapter 3. Other details are up to the DM; he is free to adapt or modify any of the ceremonies described below, or make up his own.

Confirmation ceremonies can also make good springboards for adventures. The DM might consider enlivening a ceremony with one or more of the following events:

- The administering official fails to show up. (Has he been kidnapped or worse?)
- An evil wizard stages a destructive intrusion.
- An old friend of the candidate makes a surprise appearance, bringing an urgent message (an uprising in a neighboring kingdom, the discovery of an ancient civilization).
- A cleric's incantation, the manipulation of an ancient artifact, or the shadow of an eclipse opens a portal to another plane of existence.

Ordainment by Dubbing: The simplest confirmation ceremony requires the candidate to kneel before the administering official, who holds a ceremonial sword over the candidate's head. After the candidate recites his Code of Ennoblement, the official taps the sword on the candidate's neck or shoulders, then pronounces him a paladin. The new paladin rises, embraces the official, then quietly departs.

Sacrament of the Sword: On the day of the ceremony, the candidate rises before dawn and bathes in a stream, cleansing his body and, symbolically, his spirit. He dons a white robe, representing his piety, tied tightly at the waist with a thin sash, a reminder of the discomfort all agents of faith must endure. Surrounded by his family, invited guests, and representatives of his church and government, the candidate faces the rising sun and recites his Code of Ennoblement. The administering official presents him with a sword made of crystal or glass, symbolizing the fragile boundary separating good from evil. The official then slaps the new paladin on both sides of his face or strikes a blow against his chest, an emphatic reminder always to follow his oath.

Feast Day: Associated with paladins who are trained by the church, the Feast Day ceremony begins two days before the actual confirmation. The candidate spends 48 hours alone in a dark chapel, offering prayers to her deity and subsisting on nothing but bread and water. At the end of this period, the administering official opens the doors and windows to bathe the chapel in sunshine.

One by one, the candidate's teachers, family members, and guests file inside. The candidate greets them individually, thanking them for their support during her training. After all have arrived, the candidate takes a seat in front of the congregation. The official gives a sermon about the significance of this great day, then the candidate kneels before him and swears to the Code of Ennoblement. The official touches the candidate's shoulders with a ceremonial sword and kisses her forehead. The new paladin leaves the church to the sound of applause, then rides through the town so that everyone can see her. The day climaxes with a great feast, filled with songs, dances, and games.

Rite of the Seven Lambs: The candidate joins six paladins in an open meadow. The paladins bring seven lambs, all of them sick or wounded through natural causes. One of the paladins, serving as the administering official, reads prayers and leads the candidate through his Code of Ennoblement. Each paladin then lays hands on one of the lambs, healing it. The new paladin lays hands on the final lamb. Clippings from the healthy lambs are placed in a cloth bag, which is given to the new

paladin to commemorate the occasion.

Convocation of the Blessed Waters: Prior to the ceremony, the administrating official obtains a suit of armor from a paladin who died in battle. The official retains the helmet, then submerges the rest of the armor into a stream or lake, symbolically imbuing the water with the spirit of the deceased paladin. The candidate washes her ceremonial costume in the blessed stream; a typical costume consists of a linen shirt, a crimson or purple tunic, silk stockings, leather shoes with silver ornaments, and a golden robe embroidered with images of eagles and lions. The candidate allows the wet costume to dry in the sun.

On the day of the ceremony, the candidate dons the costume and meets the official near the blessed stream. The official and the candidate stand on a velvet carpet, surrounded by dignitaries and invited guests. After reciting the Oath of Ennoblement, the candidate kneels and drinks from the stream. The official presents the candidate with the helmet of the deceased paladin, completing the ceremony. The new paladin joins her guests for a modest meal under the open sky.

Routine Activities

Even when a paladin isn't fulfilling an edict, waging war, or embarking on a quest, he still has plenty to keep him busy. Some common activities are described below. Of course, not all paladins engage in all of these activities. A Chevalier probably spends more time enforcing laws than an Errant. A Votary may set aside several days a week to recruit new members to his church, whereas Divinates may be forbidden by their faith to engage in *any* type of proselytizing.

Although neither the player nor the DM is obliged to keep track of a paladin's activities between campaigns, some of his routine duties may lead to adventures. While on a reconnaissance patrol, the paladin might discover a meeting of ogres, preparing to join forces to storm the king's stronghold. A paladin's desire to improve his riding skills could lead to a search for a legendary horseman. A proselytizing expedition may stir up trouble with a rival church. Victory at a tournament could result in the defeated opponent seeking a deadly revenge.

Enforce Laws

Obligated to eliminate evil, a paladin is always on the lookout for lawbreakers, intervening whenever he sees a crime in progress. Overtly evil acts often meet with swift retribution; the paladin simply slays the culprit outright. In societies where even the vilest crimes must be tried in a court of law, paladins refrain from taking justice into their own hands, instead turning the suspect over to the proper authorities for prosecution.

Law enforcement involves more than thwarting criminals. A paladin breaks up rowdy crowds before riots ensue and escorts drunks to their homes. She disposes of illegal weapons and other contraband. She intercepts spooked horses, treats accident victims, and reunites lost children with their parents. She may even clean up illegally dumped trash.

While most paladins enforce the law as a matter of principle, some are formally deputized by their lieges to serve as local police. Deputized paladins are assigned regular patrol hours, usually after dark when most crimes occur. The paladins patrol designated areas on foot or horseback, monitoring strangers, questioning suspicious characters, and keeping an eye out for trouble. They may be authorized to make arrests, levy fines, or even perform on-the-spot executions. Deputized paladins usually have jurisdiction only within the borders of their community or kingdom, though they may demand extradition of wanted criminals who have sought refuge in other lands.

Encourage Morality

A paladin takes advantage of every opportunity to encourage and promote ethical behavior. He reinforces lawful good behavior by acknowledging the good deeds of ordinary citizens, expressing his appreciation in private meetings or public ceremonies. He gives lectures, participates in debates, and organizes discussion groups, all meant to persuade others of the benefits of a moral life. He presents himself as a role model to youngsters, dazzling them with stories of his exploits and expounding on the glories of a career spent in service to the government or church. A paladin also makes himself available for counseling, offering advice to the troubled and guidance to the confused.

Training

A paladin continuously trains his mind and body, focusing on military skills. He jousts against stuffed dummies using a technique called *quintain* (see the illustration on page 92). He duels against multiple opponents with swords wrapped in cloth. He familiarizes himself with all types of weapons, including those improvised from rocks, branches, and other natural items; with practice, a paladin can construct a usable sling from a length of cloth and a leather strip in a matter of minutes.

Most paladins undergo a daily routine of physical exercise. Wearing full armor, a paladin may hike up a mountainside while carrying a sheep or calf. With a weight secured to his back, he may attempt to swim the length of a lake. He scales walls, climbs ropes, wrestles other warriors, and stages cross-country races.

His regimen also includes mental exercise. He may memorize lengthy passages from sacred scriptures or translate poetry into different languages. He may dissect animal cadavers to study anatomy or raise a garden to learn botany. A friendly ranger may teach him how to track animal; an experienced seaman may teach him how to navigate a ship.

Maintenance

A paladin maintains her equipment in first-class condition. She keeps her shield and armor polished and free of corrosion. Dents are tapped out, scratches are buffed clean, tarnishes are refinished. Blades are straightened, hardened by fire, then resharpened on grindstones. Clothing, too, receives meticulous attention. A paladin usually hand-washes her garments in cold water, squeezing (rather than wringing) them out before hanging them in the sun to dry. She soaks her undergarments and shirts in a barrel filled with soda and wood ash, then pounds them on a rock. Coats and capes may be freshened with steam by placing them in an enclosed room containing a pot of boiling water. Saddles, boots, belts, and other leather items must be oiled and polished.

Courtly Duties

A paladin's impeccable manners, striking appearance, and sterling reputation makes him a highly desirable guest for banquets, receptions, and other formal functions. Some accept as many invitations as their schedules allow, particularly those from colleagues and dignitaries. Refusal might be interpreted as an insult.

Often, his attendance amounts to little more than window dressing, his superiors taking advantage of the occasion to display him like a trophy. A paladin endures these events with grace, retelling his war stories to pampered lords and ladies while listening to their dreary comments.

A paladin often represents his superiors at functions in other lands. He gives eulogies at funerals

and witnesses christenings. He attends the weddings, birthday parties, and confirmation ceremonies of foreign aristocrats. He may also deliver documents and messages that are too important to trust to heralds.

Military Duties

Even when not at war, a paladin with military responsibilities has a lot to do. If occupying a stronghold, he must prepare for enemy attacks by fortifying the walls with metal braces, widening moats, and digging trenches. Ample supplies of food, water, ammunition, and medicine must be secured. He may conduct drills to ensure that his troops respond swiftly and in a coordinated fashion to surprise assaults. He consults with engineers and tacticians to determine which sides of the stronghold are most vulnerable. He rehearses bowmen to fire arrows blindly, in case of an attack made under cover of fog or during a moonless night.

In the field, the paladin conducts reconnaissance patrols into enemy territory to gather information. He leads his troops on practice exercises to get them used to moving through swamps, deserts, and other hostile terrain. He may also conduct military experiments with animals, using cooperative elephants as pack animals, trained banderlogs as infantrymen, and *charmed* bulettes as assault weapons.

Tournaments

A tournament a series of formal games that gives paladins and other warriors the chance to practice their combat skills, impress the citizenry (thereby boosting their reputation), and perhaps even earn a little money. Though designed as entertainment, tournaments are not without risk. A bad performance may cost the paladin her honor. A disastrous performance may cost her life.

Rulers and affluent landowners sponsor tournaments to amuse their colleagues and raise community morale. Tournaments also give them the chance to flaunt their wealth in a socially acceptable manner. Messengers and heralds are hired to spread the word about upcoming tournaments, which often attract participants from hundreds of miles away.

A carnival-like atmosphere prevails on the day of a tournament. Colorful banners flutter over sprawling bleachers packed with spectators. Soldiers stroll the grounds in gleaming armor. The aroma of roast pork and steaming vegetables wafts through the air. Merchants peddle paladin dolls and other gaudy mementos. Grandmothers gossip, children frolic, and gamblers place discrete wagers.

Tournament events include sword duels, archery contests, and—always of primary interest—jousting matches. In a typical joust, two paladins mount their horses on opposite ends of an open field, then raise their shields and lances. On a trumpet blast from the referee, they charge. Each attempts to dislodge the other from his horse. If neither succeeds, they return to their starting positions and try again. The winner faces another opponent in the next round. Whoever fells the most opponents during the day wins the contest.

Victory brings honor to both the paladin and the liege he represents. The paladin may also win a modest prize. Defeat, however, means disgrace, and a deliberately poor performance is considered an ethos violation. If the paladin has chosen a lady or other person to champion, victory ensures a favorable impression (modify the reaction roll by at least +1). Defeat brings humiliation, and the championed person may shun the paladin forever after (modify the reaction roll by at least -1; in any case, the reaction won't be better than Indifferent). If a poor performance insults the championed person, this might be considered an ethos violation.

Though contestants use blunted lances and are advised to behave like gentlemen, jousts often result in serious and sometimes fatal damage. Even a blunted lance can strike a deadly blow, particularly when delivered by a paladin on a war horse charging at top speed. Occasionally, a paladin knocked from his mount will catch his spur in a stirrup; the confused mount may drag the hapless paladin to his death. A losing contestant may not take defeat gracefully, attacking the winner with a sword or club. Such attacks have been known to trigger full-scale riots, resulting in dozens of casualties before soldiers manage to disperse the crowd.

A Day in the Life

Here's what a typical day might be like for two different paladins: a Chevalier named Sir Jounville, who works in his king's stronghold, and Madeline of Blackfern, a Divinate who lives in a monastery.

Sir Jounville (Stronghold Paladin)

Sir Jounville rises about an hour before dawn, awakening in his private quarters in the stronghold cellar. He washes in a ceramic basin of cold water, then dresses in a waist-length tunic with full sleeves, a short-sleeved tunic lined with fox fur, a loose mantle secured at the neck with a silver chain, linen hosiery, and leather boots. He visits the stronghold chapel for the morning prayer, then stops at the kitchen for a quick breakfast of bread and ale.

Jounville reports to the steward's quarters for a brief meeting to review the events of the day ahead. The steward reminds him of an important banquet that evening, a birthday celebration for the king's niece. Jounville assures the steward that he'll be prompt.

Jounville joins three companions in the bailey for morning exercise, focusing today on weight lifting and archery practice. Meanwhile, other residents of the stronghold have risen and are beginning to fill the bailey. Maidens embroider tablecloths for the royal family, cooks roast mutton for the evening feast, and children play noisily with horseshoes and tops.

After two hours of exercise, Jounville walks to the stables to see if the groomsman has fitted his horse with new shoes. With winter approaching, Jounville wants to make sure the shoes have *calkins*, metallic points that enable the horse to grip the frozen ground. The groomsman has finished the work, and Jounville examines each shoe carefully, checking for rough edges, proper weight, and tight nail heads. Satisfied, Jounville thanks the groomsman for a job well done.

The time approaches for Jounville's guard duty. He returns to his quarters to don his chain mail armor and retrieve his shield, sword, longbow, and arrows. At the kitchen, he picks up a herring pie flavored with pepper and cinnamon that he'll eat later.

He climbs the ladder to the bastion tower and settles behind a narrow arrow slit. He peers through the slit, surveying the wide field that borders the stronghold's north wall. All is quiet. Sir Northram, whom Jounville is relieving, reports no disturbances on his watch.

For the next eight hours, Jounville stares silently through the slit, bow in hand, pausing only briefly in mid-afternoon to eat his herring pie. His watch is uneventful.

At five o'clock, Sir Inniss arrives to relieve Jounville. Jounville visits the chapel for an afternoon prayer, then goes back to his quarters to prepare for the banquet. He puts on fresh tunics and hosiery, powders his mantle with talc, and buffs his shoes. He also polishes his shield and sword; the king likes for his paladins to bring their combat gear to impress the guests.

The banquet begins exactly at seven. About 70 guests are present, including the king and his retinue, various aristocrats and clergymen, and six of the king's paladins, including Jounville.

Jounville takes his seat at the furthest end of the table; guests of high status, such as the king's family and church dignitaries, sit near the center. A servant brings Jounville his table service, consisting of iron tableware, a *manchet* (a slab of stale bread, used as a plate), a glass goblet, and a *mazer* (a soup bowl trimmed in silver).

Following a benediction and introduction of the guests of honor, servants bring platters heaped with food. The main course includes *blankmanger* (chicken and rice seasoned with sugar and almonds), *mortrews* (dumplings made of fish, bread crumbs, and eggs), glazed onions and peas, mustard and wine sauces, and stewed fruit. Jounville follows meticulous rules of etiquette, careful to wipe his spoon after each use and to take small portions.

The meal lasts for two hours. Servants bring water bowls for the guests to wash their hands, then clear the tables. The guests retire to the ballroom for entertainment. Bards and jesters sing songs and tell stories, while the younger guests join hands and dance in a circle. Elder guests play backgammon or chess and catch up on local gossip. Jounville circulates, engaging in polite small talk. Near the end of the evening, Jounville recites a poem composed especially for the occasion, accompanied by a bard who plays the lute.

The entertainment will last until the early hours of the morning. But at 11 o'clock, Jounville approaches an aide and requests permission to be excused. Jounville retires to his quarters, offering a final evening prayer before settling into bed.

Madeline of Blackfern (Church Paladin)

Madeline of Blackfern, a paladin-in-residence at the Heart's Hope Monastery, begins her daily routine at midnight when she's awakened by the peal of bells from the prayer tower. Madeline rises, puts on a cloth mantle, leather slippers, and a prayer cap, then joins her fellow paladins in the chapel. Madeline recites a long prayer, then goes to the stables to feed and water the monastery's horses, part of her assigned duties. Except for the prayer, Madeline is expected to observe total silence.

Her chores complete, Madeline returns to bed. The bells awaken her again at five. She dresses again, walks silently to the chapel, and listens to the morning sermon. She fills the next two hours with exercise, meditation, and household tasks. A bell signals breakfast, the main meal of the day. Madeline provides her own dishes and tableware, as do all residents of the monastery. Breakfast consists of beef, mutton, bread, and fruit, simply prepared. Leftovers are distributed to poor families in the area.

After breakfast, Madeline receives her orders for the day. Madeline will spend two hours kneading bread dough in the main kitchen, two hours assisting the monastery's blacksmith to forge horse-shoes, and the remaining daylight hours patrolling the grounds on foot. Prayer services will be given approximately every three hours, as signaled by the bells. Except for emergencies or pre-approved communications, Madeline is expected to remain silent all day.

At eight o'clock, Madeline eats an evening meal of bread and vegetables in the dining hall. She feeds and waters the horses again, then meets with her superior to confess any sins she may have committed during the previous 24 hours. She admits to coveting her friend's new sandals. For penance, the superior orders her to help her friend sweep the stables. Madeline returns to her quarters, kneels at her bed for a final prayer, then catches a few hours of sleep before the bells awaken her at midnight.

Courtly Love

Some poets and philosophers of the feudal era believed that true romance (or "courtly love")

could only exist outside the bonds of matrimony. Marriage, they felt, substituted obligation and duty for honest emotion. (A DM's campaign, however, can allow for romance and marriage to go hand-in-hand.) For the paladin, courtly love may be defined as a yearning of the spirit, a passion that is never fulfilled.

The object of a paladin's courtly love (whom we'll call the beloved) represents all that is good and pure. She is less a person than a romantic ideal, like a character in a poem or a dream. Often, the beloved is an unobtainable, unapproachable person, such as the spouse of a friend or the offspring of a monarch. The paladin may have never even met her, merely watched her from afar.

Whether the beloved returns the paladin's affection, or even knows of it, is irrelevant. Often, the paladin keeps his feelings a secret, believing himself spiritually inferior to his beloved and unwilling to burden her with his wretched attentions. In any case, the paladin remains utterly devoted to the beloved, pledging eternal fidelity and shunning all others.

Rules for Courtly Love

A DM may permit PC paladins to experience courtly love. Courtly love adds a dimension of romantic tragedy to the paladin's life, consuming him with the exquisite agony of unfulfilled passion.

Any paladin PC may succumb to courtly love. A paladin typically fixates on his beloved early in his career, say, any time before he reaches 5th level. He usually remains true to his beloved for the rest of his life.

Courtly love persists regardless of changes in the paladin's circumstances or those of the beloved. He stays in love with her even if he marries (if courtly love transcends marriage, which might otherwise be seen as an ethos violation), the beloved marries (which can actually enhance courtly love's tragic overtones), or the beloved dies (courtly love for the truly inaccessible is perhaps the "purest" love of all). A paladin will never have more than a single beloved at the same time, nor will he ever abandon one beloved for another.

The paladin's beloved can be any attractive NPC of the opposite gender, preferably of high Charisma (at least 15 or so) and lawful good alignment. Ideal beloveds include characters of high social or economic status (aristocrats, government officials, high-level paladins, and affluent land-owners), princes and princesses, celebrities (renowned poets, scholars, and mages), and the spouses of kings and queens (a situation not without peril, as Sir Galahad learned too late).

Courtly love should arise naturally from the events in the campaign. The paladin may first lay eyes on his beloved across the room at a formal banquet or spot her in the audience at a jousting tournament. She may be among the survivors he rescues from a sinking ship. Or she may simply approach him for directions to the nearest inn, smile in thanks, then mount her horse and ride away. A fleeting glance or a chance meeting is all that's required for the paladin to become hopelessly smitten.

A paladin himself may choose his own beloved and declare his love. This declaration is equivalent to an ethos vow; the paladin must remain true to his beloved from that moment onward. Alternately, the DM may force the issue by observing the paladin's behavior. If the paladin seems unusually attracted to a particular NPC—asking about her, staring longingly at her, fawning over her—the DM should point out that the paladin is exhibiting early signs of courtly love. If the paladin persists, the DM may declare that the NPC has become the paladin's beloved. If he likes, the DM may require the paladin to make a Charisma check. If the check fails, courtly love exists. If the check succeeds, the paladin has resisted courtly love for the time being. If the paladin continues to fawn over the NPC, the DM may require another Charisma check at a later time.

Behavior: Courtly love involves the beloved only indirectly. Rarely will a paladin confront his

beloved with his feelings. For the most part, he keeps his obsession to himself, resigned to worshipping his beloved from afar. He expresses his devotion symbolically, tries to learn as much about her as he can, and luxuriates in any opportunity to bask in her presence. In a campaign, a paladin might demonstrate courtly love in any of the following ways:

- He composes songs and poems in the beloved's honor.
- He champions the beloved at a tournament.
- He arranges for anonymous gifts to be delivered to the beloved.
- He attaches a lock of the beloved's hair to his shield, or places a scrap of material from her dress under his armor, next to his heart.
- If he hears anyone speak dishonorably about his beloved, he challenges them to retract the statement or fight a duel to the death.
- He arranges for an invitation to a banquet or party where his beloved will be. (And most likely, he spends the night on the opposite side of the room, too embarrassed to speak to her or even go near her.)
- He interviews at length anyone who has information about his beloved, no matter how trivial.
- He goes out of his way to visit places of significance to his beloved (the town of her birth, her school, a favorite lake).

Penalties and bonuses: Although expressions of courtly love mainly involve role-playing, the DM may wish to impose penalties and bonuses in certain situations. For instance, any of the following circumstance may fuel the paladin with so much joy that he benefits from a +1 or +2 bonus to ability checks, attack rolls, or damage rolls, for anywhere from a few hours to a few days. The DM decides the nature of the bonuses and their duration, depending on the intensity of the circumstance that triggered them.

- The beloved innocently smiles at the paladin from across a room.
- The beloved sends a thank-you note for a gift.
- The beloved congratulates the paladin on an outstanding performance at a tournament.
- At a party or banquet, the beloved approaches the paladin and engages him in a brief conversation about nothing in particular.
- The beloved gives the paladin her handkerchief or glove.

Conversely, a painful experience may result in overwhelming heartbreak, longing, or despair, persisting for a few hours or several days, as determined by the DM. During that time, the paladin may suffer penalties of –1 or –2 to ability checks, attack rolls, or damage rolls. Triggering situations may include:

- A lock of hair, a scrap of cloth, or other memento of the beloved is lost or stolen.
- The beloved spurns or ignores the paladin at a banquet or party.
- The paladin champions the beloved at a tournament, but loses his match.
- The beloved announces her engagement to someone else.
- The beloved is injured or becomes ill.

Ethos penalties: A vow of courtly love is as binding as any component of a paladin's ethos. Should a paladin betray his beloved by speaking badly of her, breaking a promise to her, snubbing her gestures of friendship, or—worst of all—succumbing to the charms of another, he has committed an ethos violation. The DM should select an appropriate punishment from the suggestions in Chapter 3.

Covert romance: On occasion, the beloved may reciprocate the paladin's affections. If so, the couple may embark on a romance. They may express their love openly, but more likely, they'll choose to keep their relationship secret. Covert lovers take pains to arrange clandestine meetings, avoid signing letters to each other, and exchange nondescript gifts so as not to attract attention.

The discovery of an illicit romance may result in severe consequences for both the beloved and the paladin. The beloved's family might object to their affair, or differences in their status make their romance socially unacceptable. To keep the couple apart, the beloved's family may relocate to a distant land. The family may demand restitution to compensate for their humiliation. A secret affair may constitute an ethos violation for the paladin, particularly if he's covering up his activities or romancing a person engaged to someone else (the paladin's feelings may be so strong that he's willing to suffer an ethos penalty just to be near his beloved).

Should the paladin wed his beloved, all benefits, penalties, and other conditions associated with courtly love will gradually disappear, replaced with the more stable and less volatile feelings associated with marriage. The reappearance of courtly love for a married paladin can be considered a major ethos violation.

Economics

Many paladins live in a state of near poverty. Their ethos limits the amount of money they can save, while living expenses, church tithings, and stronghold costs put heavy demands on whatever meager funds they manage to acquire. Most paladins have neither the time, resources, nor aptitude to make a living as craftsmen or merchants. Business ventures, other than those associated with their strongholds, are often impractical or forbidden. Paladins from affluent backgrounds rarely benefit from their families' wealth; their ethos restricts them from accepting large allowances or handouts, and strict inheritance laws usually turn most of the holdings over to the state when the parents die. Adding to their difficulties, most governments and churches require paladins to buy and maintain their own mounts and equipment, believing they'll take better care of these items if they own them outright.

So where does a paladin get his money? Aside from treasure and rewards, here are a few of the most common sources:

Stipend

Though paladins are expected to serve their government out of loyalty rather than an expectation of financial reward, many monarchies give their paladins a small monthly stipend, rarely exceeding 10 gp per month. The paladin is expected to buy all of his equipment, clothing, and supplies, though the government may provide him food and a place to live. As the paladin becomes more experienced, the stipend may increase modestly, perhaps 1-2 gp per level. In most cases, the stipend ends when the paladin builds his own stronghold.

Stipends generally aren't available to free-lance paladins, paladins who have pledged fealty to mentors instead of governments, or paladins who work primarily or exclusively for churches. Churches may provide room and board, but give cash only in emergencies. Cash given by a church usually works as a loan, which the paladin is expected to repay as soon as possible.

Mercenary

When his government or church is at peace, a paladin may hire out as a mercenary to friendly monarchies or other employers. The paladin's superiors negotiate the terms, including the length of service, expected duties, and remuneration. Ironically, a paladin can earn much more as a mercenary than as a soldier on salary to his government; monthly wages in excess of 100 gp are common. However, the paladin may be obliged to pay as much as 90% of his wage to his superiors, in recom-

pense for the loan of his services.

Mortgage

A paladin may raise money by securing a loan from his government or church, using his stronghold or other property as collateral. Collateral requirements and repayment terms are usually strict. The required collateral may be as much as 100 times the amount of the loan. Monthly payments may be equal to 10-20% of the amount loaned, paid for a minimum of one year. A paladin may also secure a loan based on a pledge of future service as a soldier, teacher, or laborer. Moneylenders are usually agreeable to such arrangements, knowing that a paladin always keeps his word.

Hostage Ransom

In times of war, a paladin may capture enemy soldiers or dignitaries, then demand ransom for their return. Hostage footsoldiers or household staff seldom bring high ransoms—if any—but a dignitary or other important person can command a fortune (a “king’s ransom”). If he works for a government or church, the paladin’s superiors usually demand a large portion of all ransoms. Ransoming prisoners is not considered an ethos violation, so long as the prisoners are of good or neutral alignment; evil-aligned prisoners are usually slain or turned over to the authorities for disposition.

Tournament Ransom

In addition to winning small monetary awards in tournaments, paladins may earn money by ransoming their opponents. Certain tournaments require defeated opponents to flee the field, taking refuge in nearby forests or mountains. The victors may pursue. If the victors locate and capture the losers within an allotted time period (say, by sunset), the losers must pay the victors a ransom for their release. A typical ransom ranges from 1-10 gp, though ransoms for high-level opponents may be two or three times that amount. A paladin’s superiors usually skim off a high percentage of all ransoms.

The Paladin’s Personality

The defining characteristic, a single word that summarizes a character’s personality, describes the essential nature of the character and how he comes across to others. A character’s personality comprises many elements, but the defining characteristic is the dominant trait from which all other personality components arise. A defining characteristic can be chosen for paladins (or any other character, for that matter). Several possibilities listed below should get you started.

How to choose a defining characteristic? There’s no best way, but you’ll know you’re on the right track if a particular characteristic fits your conception of the character. For instance, if you picture your paladin charging boldly into battle, slaughtering his enemies without remorse, his defining characteristic could be Vengeful. If you see him as withdrawn and brooding, he might be Tormented. The descriptions below are intentionally vague to encourage personal interpretation.

You may also select secondary traits to compliment the defining characteristic. Each entry below lists a number of options. Choose one or two that appeal to you, or make up your own. Any secondary traits are fine, so long as they don’t contradict the defining characteristic; a Vengeful paladin might be Brutal but he’s unlikely to be Shy.

Defining characteristics work with some kits better than others. Each entry lists a few sugges-

tions, but don't feel restricted by them. Use any defining characteristic with any kit that feels right to you. You can also mix and match the various corollary characteristics, or ignore them altogether.

Previous volumes in the *Complete Handbook* series include lists of archetypes drawn from literature, film, and other fictional and mythological sources. Many of these archetypes can be adapted to paladin characters. *The Complete Bard's Handbook* features a series of tables to determine personality traits randomly for bards or any other character.

Defining Characteristics

Aggressive

The aggressive paladin speaks with his sword. Uneasy in social situations and impatient with negotiation, he is most comfortable on the battlefield. He relishes combat, particularly hand-to-hand encounters with enemies formidable enough to put up a good fight. A forceful personality who often wears his emotions on his sleeve, he makes a spirited companion and a dangerous opponent.

Secondary Traits: Heroic, impulsive, haughty, wise-cracking, abrasive, inspiring.

Suggested Kits: Chevalier, Inquisitor, Militarist, Wyrmslayer.

Cynical

While as devoted to her ethos as any other paladin, the cynical paladin sees the pursuit of justice as admirable but ultimately futile. Greed, selfishness, and hatred seem to predominate in the world. Compassion and selflessness are hard to find. Advocates of good are hopelessly outnumbered. The cynical paladin fights tirelessly for her principles, but can't shake the feeling that her work may be in vain. To her, optimism is touching but naive, despondency a perfectly understandable reaction to a callous world.

Secondary Traits: Angry, quick-witted, reflective, soft-hearted, brooding, helpful.

Suggested Kits: Expatriate, Ghosthunter, Votary, Wyrmslayer.

Genteel

The genteel paladin is a man of taste, more at home at a formal ball than a bloody battlefield. While his military skills are as finely honed as those of any paladin, he views combat as an unpleasant necessity; enemies should be dispatched as quickly as possible, preferably with flair and style. He owns the finest clothes and equipment he can afford, and spends as much time on personal grooming as others do practicing weapon skills. He is preoccupied with courtly etiquette and elegant living, looking forward to the day when he can retire to his stronghold and live out the remainder of his life as a proper gentleman.

Secondary Traits: Conceited, prudish, romantic, intellectual, precise, opinionated.

Suggested Kits: Chevalier, Envoy, Equerry, Squire.

Inquisitive

The inquisitive paladin has an unquenchable thirst for knowledge. Outgoing and amiable, his interests know no limits; he's as fascinated by the rice-growing techniques of elven farmers as the mating rituals of ankhegs. His curiosity often frustrates his companions, who may be eager to resume their travels while he lingers behind, discussing doctrine with a local priest or engrossed by a new-born bluebird pecking its way from its shell.

Secondary Traits: Carefree, shallow, talkative, wise, distracted, warm, studious.

Suggested Kits: Divinate, Envoy, Errant, Squire.

Optimistic

Relentlessly cheerful and unflaggingly confident, the optimistic paladin could not imagine a better life for herself. She is utterly convinced of the righteousness of her cause, and looks forward to each day as a new opportunity to bring more goodness into the world. She delights in the companionship of others. Her comrades find her a source of inspiration and a beacon of hope in times of despair.

Secondary Traits: Nurturing, compassionate, extroverted, compliant, humorous, relaxed, warm.

Suggested Kits: Errant, Inquisitor, Skyrider, Squire.

Philosophic

The philosophic paladin is drawn to the pleasures of the mind, preferring a poetry reading to a jousting match, a science text to a glass of fine wine. He enjoys scholarly debates on religion and history, and is fascinated by new cultures. His aptitude for intellectual analysis makes him an excellent tactician and valued advisor. Rarely impulsive, his actions are measured and deliberate, born of logic rather than emotion.

Secondary Traits: Thoughtful, cold, hesitant, dispassionate, meticulous, curious.

Suggested Kits: Chevalier, Divinate, Errant, Medicinarian.

Prudent

The prudent paladin acts with deliberation and foresight, believing that fortune smiles on the cautious. He weighs his words before speaking and is loathe to undertake a mission without careful planning. He is impressed by logic, unmoved by emotion. His rational, dispassionate approach to problem-solving makes him a superb tactician and arbitrator, though some find him cold, even calculating. His level head tempers his private affairs; he manages his stronghold well, avoids debt, and rarely succumbs to temptation.

Secondary Traits: Shrewd, insightful, unfriendly, arrogant, keen-witted, reflective.

Suggested Kits: Ghosthunter, Inquisitor, Militarist, Wyrmslayer.

Secretive

For reasons of his own, the secretive paladin reveals little about his background, motivations, or personality, even to his closest companions. He may wear a hood or visor at all times to conceal his features, dress in black or other dark colors, and cover or remove any heraldic symbols from his equipment. He keeps to himself, seldom speaking unless absolutely necessary; he may even wear a scarf around his mouth to muffle his voice. Though he faithfully fulfills his obligations to his party, he keeps his companions at arm's length. There are many possible reasons for his behavior. He may be a fugitive from the law, unjustly accused of a crime, or a renegade from a government allied with evil. He may be doing penance for an ethos violation. Or "he" may be a woman, compelled to hide her sex because of social customs that restrict females from becoming paladins.

Secondary Traits: Quiet, studious, eccentric, impulsive, threatening, nervous.

Suggested Kits: Expatriate, Ghosthunter, Inquisitor, Wyrmslayer.

Tormented

The tormented paladin lives in the shadow of insecurity and self-doubt. She holds herself to impossibly high standards, sometimes measuring her deeds against those of renowned paladins of history or legend, never considering that those deeds may have been fictional or exaggerated. At her core, the tormented paladin feels unworthy to serve her government or church, this despite her unimpeachable ethics and flawless performance on the battlefield. She scoffs at praise, resists assur-

ance from her friends, and continually berates herself for perceived mistakes.

Secondary Traits: Kind, sullen, analytical, shy, humble, sorrowful

Suggested Kits: Chevalier, Divinate, Expatriate, Divinate, Squire.

Vengeful

A passionate hatred of evil fuels the vengeful paladin, who crushes his opponents with savage fury. Often, he's motivated by revenge; perhaps he saw his parents slaughtered by drunken ogres, or his village burned to the ground by an evil warlord. In any case, he seems intent on singlehandedly eliminating evil from the face of the planet.

Secondary Traits: Unapproachable, moody, bitter, bold, inspiring, violent.

Suggested Kits: Chevalier, Expatriate, Ghosthunter, Sky rider, Wyrmslayer.

Training Rules for Paladins

A paladin may seek training from a lawful good cleric or another paladin. The instructor must be at least one level higher the trainee, and skilled in the area he's attempting to teach. The instructor must also pass a Wisdom and Charisma check to verify his patience, insight, and authority.

The paladin must pay for his training. The DM determines the fee, based on the difficulty of the subject and the instructor's reputation. Fees of 50-100 gp per week are typical, but may be raised or lowered as the DM sees fit. If the instructor has been furnished by the paladin's government or church, the paladin may be eligible for a reduced fee. In some cases, the fee may be waived, or exchanged for a promise of service.

To determine the training time, subtract the instructor's Wisdom from 19; the result is the minimum number of weeks required. At the end of this period, the paladin makes an Intelligence or Wisdom check (whichever is higher). If he passes the check, the training has been successful. If he fails the check, he must spend another week training. He then makes another check, with a -1 bonus. He may continue to make checks, with each additional week resulting in an additional -1 bonus.

Strongholds

Like fighters and rangers, paladins may establish and maintain castles, forts, temples, and other types of strongholds. But a paladin's stronghold is more than a residence. It serves as a monument to his principles, a tribute to his deity, and a symbol of his lifetime of service. It can function as a military base, administrative office, religious sanctuary, prison, treasure house, or training center. It may also generate a modest income from agricultural products, taxes, or rents.

A paladin may acquire land at any point in his career, but he must be at least 9th level before he can establish a stronghold. Paladins of lower levels lack reputation and contacts, and rarely have the monetary resources needed for construction costs and upkeep.

Even at 9th level, however, a paladin should proceed with caution. A stronghold requires an enormous commitment of time and money. Often, a paladin must oversee a staff of workers and a garrison of soldiers, most of them expecting regular salaries. A paladin may face staggering costs for routine maintenance, which he dare not neglect—a shabby building reflects badly on his reputation and may also be a punishable violation of his ethos (see Chapter 3).

If a paladin decides to take the plunge, he must determine the location of his intended stronghold, its size and design, and its purpose. Will it be his main home or an occasional residence? Is the generation of income a primary consideration? Will the general public have access, or will it be open only to a select few? How much can he afford to invest? Are the officials of his government and

church supportive or discouraging? Will they help with manpower, loans, or supplies?

There is no fixed procedure for establishing a stronghold, but the following steps are usually involved. For more information, particularly regarding costs and layouts, consult DMGR2 *The Castle Guide*.

Permission

If a paladin has strong ties to a government or church, he must petition the proper officials for permission to build a stronghold. In most cases, the officials want to know the paladin's plans in detail, particularly the proposed stronghold's size, design, and function. The officials may demand an accounting of the paladin's economic status, including his net worth, projected income, and current debts.

If the paladin has a solid reputation and answers their questions satisfactorily, the officials usually grant permission, contingent on a few conditions. For instance, the paladin may have to agree to live in the stronghold for a minimum number of months per year or pay an annual maintenance tax (in addition to his normal tithing requirements). He may be held personally responsible for the debts of all workers in his employ. Further, the officials may demand the right to use his stronghold for military purposes in times of war. Finally, they may insist on a signed statement that permanently turns the stronghold over to them should the paladin violate the conditions of their agreement.

Land Acquisition

Paladins usually acquire the land for their strongholds through grants or charters awarded by government or church officials. A *charter* allows the paladin to administer the land more or less as he sees fit, with the officials retaining ownership. Chartered land often lies outside the jurisdiction of the government or church, meaning that the paladin may have to defend against ownership challenges from other claimants.

Monarchs sometimes award property in the form of a *benefice*; that is, the paladin manages the property as he sees fit in exchange for a promise of military service. Though the monarchy technically retains ownership of the property, the paladin keeps all the money from farming and other profit-making endeavors. The charter remains valid as long as the paladin meets his military obligations. Additionally, the monarchy agrees to provide soldiers to help defend the stronghold, and to refrain from interfering in the paladin's management decisions.

A *grant* transfers legal ownership directly and unequivocally to the paladin. The best grant is an outright gift, given to recognize a noteworthy career, or as a reward for a military victory or some other act of exceptional service. A *homestead grant* gives ownership of a piece of land to the paladin after he's lived and worked there for a predetermined period (typically, 5-10 years). When a monarch awards a grant, he also specifies what will happen to the land when the paladin dies. A *reversion* arrangement returns the property to the king (or to whomever the land previously belonged). A *perpetuity grant* entitles the paladin to name an heir to inherit his land, usually his successor.

In the case of charters and grants, a paladin usually takes whatever land he can get. A paladin wanting more say in the type and size of his land should consider other options. He may, for instance, petition his liege for ownership of a conquered land; that is, a portion of a territory confiscated from an enemy army or a property liberated from a heretical priesthood. Affluent or well-connected paladins may buy their land or negotiate a lease, paying a fixed sum each month that goes toward the purchase price. Land values vary wildly, but a paladin can expect to pay from 50-200 gold pieces per acre for undeveloped property in a good climate within reasonable distance of a civilized

community.

A paladin may also be responsible for a *regency* or *trust*, a locale that he neither owns nor occupies. As directed by his government or church, the paladin oversees the locale and makes all management decisions, including hiring employees and maintaining defenses.

Site Location

Paladins should choose the site of their strongholds with an eye towards defensive advantages, convenience, and hidden costs. A stronghold in a valley is more difficult to defend than one at the top of a hill. Access to a river makes a moat easier to fill. Forests provide lumber for buildings and fruit for nourishment. Land in a city may be more expensive than in a small village, but labor and materials may be easier to procure. If the paladin wants to farm, or if he eventually plans to expand, he should buy as much land as he needs at the outset, rather than waiting until he builds his stronghold and drives up the value of the adjacent property.

Paladins lacking the resources to buy land or the patience to wait for a grant may wish to settle in an unclaimed wilderness. If the paladin has strong ties to a government or church, he may be required to claim such land for his superiors. However, if the land is sufficiently remote and has no obvious military or economic value, the claim may just be a formality; his superiors may let him have it without any conditions. Of course, if the paladin has no ties to a government or church, he may be eligible to claim the land for himself.

Though wilderness strongholds bring independence, they also bring problems. Should an enemy army lay siege, the paladin can't turn to his government for help. He's on his own to defend against monsters and claim-jumpers. He may have a hard time finding medicine, food, and other supplies. Damage from forest fires and other natural disasters may be difficult to contain.

Design

Stronghold designs range from small fortresses (essentially, fortified houses) to ornate castles with multiple buildings and elaborate defenses. Budgetary and ethical considerations, however, usually restrict paladins to modest layouts. If a paladin wants to spend more than 150,000 gp or so on a stronghold (see "Time and Money" below), he must petition his deity for permission. If the paladin's intentions are honorable—for instance, if the stronghold is intended to honor the deity or to provide jobs for destitute peasants—permission will probably be granted. Because of his commitment to austerity (discussed in Chapter 3), a paladin will *never* establish a dominion or empire.

Whenever practical, a paladin's stronghold includes the following components:

Bailey. This is an open courtyard surrounded by a protective wall. The bailey is usually circular or rectangular, although the exact shape depends on the terrain.

Keep. The stronghold's primary structure, a keep is a rectangular or cylindrical building with thick stone walls, rising 50-80 feet high. The keep is the main residence of the paladin, his family, and his closest aides. It also serves as a storage area and as emergency housing for workers and soldiers should intruders breach the stronghold wall.

Other stronghold buildings may include warehouses, barracks, barns, and workshops. These buildings are made of wood or stone, ranging in size from 20 feet \times 20 feet to 40 feet \times 80 feet. Most are ground level; a few may have two stories. The buildings may be arranged in small clusters or linked by covered passageways to form one continuous structure.

Moat. This is a ditch filled with water or mud that encircles the stronghold wall. To deter intruders, a moat should be at least 10 feet wide and 10 feet deep.

Protective Wall. Typically, the outer wall of the stronghold is 15-50 feet tall and at least 10 feet thick. The wall is made of stone, often reinforced with sections of metal or wood. A protruding entryway, called a *barbican*, consists of two stone towers, about 20-30 feet high and spaced 20-40 feet apart. A wooden gate reinforced with metal bars sits between the towers. A small building called a *gatehouse* may be positioned next to the gate; gatehouse guards monitor the comings and goings of stronghold visitors. To allow passage over the moat, the guards lower a drawbridge, consisting of a broad wooden platform connected by chains to a crank. The entry may be further protected by a sliding metal lattice called a *portcullis*, raised and lowered by pulleys and ropes.

An open parapet called a *battlement* rises from the outer wall. Defenders of the stronghold stand behind the battlement to protect themselves from enemy missiles. Some battlements extend over the protective wall, allowing defenders to hurl stones or splash hot oil on invaders through holes in the floor.

Temple. Next to the keep, the temple (or shrine, cathedral, or church, as appropriate to the paladin's faith) is the stronghold's most imposing structure. The temple is usually made of stone, cylindrical or rectangular in shape, and adjacent or directly attached to the keep. Paladins prefer ornate temples, and any surplus funds in the budget usually go towards additional furnishings, decorations, and architectural flourishes. Rock gardens and friezes are typical; statuary, fountains, and ornamental roofs are less common but highly desirable.

Towers. Several stone towers stand along the walls, each about 30 feet or so tall. Square towers are less sturdy and more costly than round towers, but are easier to build. Soldiers stand on the tower roofs, protected by parapets, and throw spears and rocks at invaders. From inside the tower, they fire arrows through narrow slits in the walls.

Time and Money

Paladin strongholds aren't cheap. The costs of three configurations are listed below; the prices include labor but exclude the land.

Small. A fortified tower (which serves as a keep) enclosed by a protective wall, along with one or two small storage buildings and worker dormitories. Cost: 40,000-60,000 gp.

Medium. A modest villa or fort consisting of a 50-foot keep, surrounded by a moat and a protective wall, with a small temple, one or two stone towers, and a few auxiliary buildings. Cost: 80,000-120,000 gp.

Large. A modest castle, including an 80-foot keep, an attached temple, a 50-foot protective wall (with a battlement), a moat, three or more towers, and several auxiliary buildings (barns, worker dormitories, storehouses). Cost: 130,000-170,000 gp.

Ornate designs (including high-quality materials or works of art), difficult working conditions (a lack of adequate workers or excessive rain), and unexpected setbacks (a wall collapses or a rot mold infects the local lumber supply) can increase the price from 50-100%. On the other hand, a good break can lower costs. For instance, a sympathetic monarch may donate labor, or a mine owner may make a deal on stone purchased in quantity. In any case, the DM has the final say on construction costs, as well as any circumstances that affect the final price.

To estimate the number of days required to build a stronghold, divide the total cost of the stronghold by 1,000 and multiply the result by 1d4. For example, building a castle costing 100,000 gp takes 100-400 days. Keep in mind, however, that a production schedule seldom proceeds without interruption. Supply shortages, bad weather, sick and injured workers, and monster attacks can double or even triple the time required. Even a modest castle may take several years to complete.

Staff

Running even the smallest stronghold requires more attention than the paladin alone can supply. A loyal staff—composed of workers, soldiers, and a few trained specialists—is necessary to handle the stronghold’s day-to-day operations and provide a strong defense.

Securing a staff is especially complicated for a paladin, since he doesn’t attract a body of followers like other fighters. Further, a paladin may hire only persons of lawful good alignment, limiting the pool of potential hirelings.

Because of these restrictions, a paladin may be tempted to skimp on his staff. But he does so at great risk. The stronghold may fall into disrepair without a sufficient number of workers, devaluing the property and inviting reprimands from the paladin’s liege or church. An inadequate defense encourages raids from bandits, monsters, and hostile armies. Without a skilled steward, the paladin must supervise the stronghold’s daily routines.

A paladin may begin his search for employees by making inquiries in local inns, posting notices, and asking for referrals from other landlords. Though interest may be limited at first, the number of applicants is likely to increase as word spreads of the paladin’s reputation for honesty and generosity. In general, a suitable candidate for a particular job may show up every week or so; a paladin can expect to spend at least two or three months to hire a staff of 12.

It’s up to the paladin to screen all applicants, weeding out incompetent workers and potential troublemakers. Most important, he must ascertain each applicant’s alignment by asking pointed questions (Have you ever been arrested? Have you ever been reprimanded by your church?), requesting references (military service records and recommendations from previous employers), and conducting simple tests of honesty (the paladin leaves a gold coin on the floor, then leaves the room; will the applicant pocket the coin or return it?). If the paladin doubts the applicant’s alignment for any reason, it’s in his best interests to reject the applicant on the spot. If an employee later reveals an alignment other than lawful good, the paladin must dismiss him; additionally, the paladin may face penalties for violating his ethos (see Chapter 3).

If convinced of the applicant’s integrity and skills, the paladin then makes a formal offer, spelling out the duties of the job, the salary, all benefits, opportunities for promotion, and the term of employment. If the terms are agreeable to the applicant, he accepts the job. Alternately, the DM may roll secretly for the applicant’s reaction on Table 26. If the interview went exceptionally well for both parties, modify the roll by +1. If the paladin made an unusually generous offer, modify the roll by another +1.

Table 26: Job Applicant’s Reaction

D10 Roll	Reaction
1	The applicant flatly refuses the offer.
2	The applicant asks for a 1d10 x 10% increase in the offered salary (or asks for a comparable perk). If the paladin declines, the applicant turns down the job. If the paladin agrees, roll again.
3	The applicant asks for a 1d10 x 10% increase in the offered salary (or asks for a comparable perk). If the paladin refuses, the applicant accepts the job anyway.
4-5	The applicant asks for 1-2 weeks to consider the offer. If the job remains open after this time, roll again.
6-10	The applicant accepts the offer.

How big a staff is needed? That depends on the size of the stronghold, the type of operation (farm workers are needed if the stronghold produces crops), and its location (more soldiers may be necessary in hostile territory). The paladin must also consider his financial health; workers won't stick around if he can't meet the monthly payroll. It may take a bit of trial and error before the paladin settles on the optimum size and composition of his staff. Table 27 lists suggested staff sizes for small, medium, and large strongholds.

Table 27: Staff Sizes for Strongholds

Position	Small	Medium	Large
Chaplain	1	1-2	1-3
Engineer	-	1	1-2
Guard Captain	-	1	1-3
Soldiers	2-10	10-50	50-70
Stable Master	-	1	1-3
Steward	1	1	1-2
Laborers	2-10	10-20	10-50
Artillerist	-	-	1-2
Chamberlain	-	1	1-4
Physician	-	-	1-2
Scribe	-	-	1-2
Weaponsmith	-	1	1-4

Following are descriptions for the positions listed in Table 27, along with class and level recommendations. A suggested monthly salary is also given; the paladin must also supply room and board.

Chaplain. A cleric who shares the paladin's faith, the chaplain takes responsibility for the stronghold's religious needs. He conducts church services, consoles the ailing and the distraught, and provides spiritual guidance. Some chaplains ensure that tithings are collected and properly distributed. (3rd- to 5th-level cleric; 100-500 gp, depending on experience and duties.)

Engineer. The engineer handles repairs, supervises new construction, and maintains equipment. He anticipates structural problems and suggests ways the paladin might improve his property. In time, a good engineer should pay for himself. (2nd- to 4th-level wizard with Engineering proficiency; 100-200 gp.)

Guard captain. This is the commander of the paladin's armed forces, usually a combat veteran with some administrative experience. Generally, it's to the paladin's advantage to hire the highest-level captain he can afford. However, a paladin with a small contingent of soldiers may not need an exceptionally experienced (and expensive) guard captain. (3rd- to 5th-level fighter; 300-500 gp.)

Soldiers. These include archers (0- to 1st-level fighters; 4 gp), cavalry men (1st- to 2nd-level fighters; 5-10 gp), and foot soldiers (0- to 1st-level fighters; 1-2 gp). Typically, soldiers comprise the bulk of a paladin's paid staff; a minimum of 50 soldiers is usually necessary to defend a large castle.

Stable master. The caretaker of the paladin's horses and stable. He sees that the animals are fed, watered, groomed, and exercised. He also cares for sick and injured mounts. The paladin still cares for his bonded mount personally. (1st- to 2nd-level fighter; 10-30 gp.)

Steward. This is an administrator in charge of food preparation, cleaning, and general household management. (Wizard, warrior, or cleric of at least 1st level; 100-200 gp.)

Laborers. These are workers trained as harvesters, herdsman, gardeners, stonecutters, cooks,

seamstresses, and groundskeepers. (0-level fighters; 1-4 gp.)

The paladin may also wish to consider filling the following positions. None of these are vital for small strongholds, but may be necessary if the paladin operates a large castle or if his holdings expand.

Artillerist. If the stronghold uses siege weapons or similarly complex devices for defense, the artillerist is responsible for their maintenance and operation. (2nd- to 5th-level fighter; 100-400 gp)

Chamberlain. An assistant to the steward, the chamberlain cares for the wardrobe and living quarters of the paladin and his closest aides. He also sees to the needs of guests and may assist with cleaning and food preparation. (0- to 1st-level fighter or cleric; 5-20 gp.)

Physician. A medical practitioner who cares for wounded and sick employees. (1st- to 3rd-level cleric; 100-200 gp.)

Scribe. A clerk in charge of the stronghold's bookwork, including accounting and tax logs, tithing records, inventories, payrolls, and official communications. (1st- or 2nd-level cleric with the Reading/Writing proficiency; 10-50 gp.)

Weaponsmith. This person is responsible for the repair and upkeep of the stronghold's weaponry. If the paladin furnishes the necessary materials, a weaponsmith can often design and forge weapons from scratch. (1st- or 2nd-level warrior; 100-200 gp.)

Privileged Relationships

Because of their sterling reputations, paladins can often get an audience with officials of their government and church. Affluent citizens, renowned sages, and other influential nonplayer characters in the paladin's territory also extend this courtesy, as do elite NPCs the paladin meets on his travels. As soon as the paladin requests to see him, the influential character usually arranges a meeting as soon as possible. A meeting doesn't guarantee that the NPC will help the paladin or even be sympathetic to his plight. However, the paladin can reasonably expect a fair hearing.

If the paladin is sincere and convincing, an elite NPC is inclined to respond positively. At the DM's discretion, paladins earn a +2 bonus when encountering good or neutral elite NPCs with whom they have an established relationship, and a +1 bonus for good and neutral elite NPCs the paladin is meeting for the first time. Evil NPCs, likely to be unmoved, receive no special bonuses to their reaction rolls.

Experience

Chapter 2 of the *DMG* explains how paladins gain experience. Table 28 summarizes these standard experience awards. If you'd like experience awards to better reflect the guidelines in this book, use Table 29 instead.

Table 28: Paladin Experience

Action	XP
Per hit die of creatures defeated	10/level
Monster experience	Typ*
Other group experience	Typ*

* Typ = Typical share of experience, as described in the *DMG*.

Table 29: Optional Experience Awards

Action	XP
Per spell level cast to overcome foes or problems	25
Per character changed to lawful good alignment by paladin's direct influence*	50/level
Per hit die of creatures defeated	10/level
Per spell level cast to further ethos**	50
Monster experience	Typ***
Other group experience	Typ***
Accepted as member of an order	500****
Becomes High Officer of an order	500****

* The changed character must have originally been lawful neutral, neutral good, true neutral, or chaotic good. The paladin must be the primary factor in the change. The award for a 0-level character is 25 XP.

** Paladins gain experience for using spells to promote their philosophies and principles, just like priests. Therefore, a paladin who uses *spiritual hammer* to destroy an ogre would gain this experience bonus because he eliminated a source of evil.

*** Typ = Typical share of experience, as described in the *DMG*, pp. 45-48.

**** See Chapter 9, p. 116. These are minimum awards, which may be significantly increased for membership in high-status orders.'

Chapter 8: Faith

All paladins have an abiding faith that serves as a moral compass and foundation for their ethical principles. Although most follow established religions, others draw spiritual sustenance from non-traditional philosophies and even natural forces. All paladins, however, believe in something: Their faith provides them with not only their spells, but also their special powers.

This chapter looks at the medieval relationship between paladins and the church, as well as some alternatives to the historical model. It also examines the paladin's duties and responsibilities to his faith, along with the penalties imposed for violating religious edicts.

Campaign Models

In an AD&D® campaign, virtually any type of relationship between church and state is permitted. One kingdom may adhere to the feudal model. In another, the church may claim exclusive sovereignty. It's important for all characters to understand the balance of power in their world, but it's absolutely vital to the paladin, as it affects his behavior, loyalty, and ethos.

Following are three general types of church-state relationships. Each describes the roles of religion and government; specifically, who makes and enforces the laws of the land, and what role the paladin assumes in the official hierarchy. The "Fealty Notes" section suggests answers to these questions:

- If a paladin comes from this type of society, to whom does he pledge fealty? (Chapter 3 discusses the general responsibilities of fealty.)
- If the paladin has pledged fealty to both the church and state, whom does he obey when reli-

gious and secular laws conflict?

The DM has the final decision about which avenues of faith are open to the paladin, as well as the relationship between the paladin's faith and his government. Some, all, or none of these examples may work in a campaign; the DM may develop other models equally valid and useful.

Co-Dominant Rule

A co-dominant society more or less follows the feudal model, where government and religion share the burden of law enforcement and administrative duties. The government handles matters pertaining to foreign affairs, economics, and property rights, while the church regulates morality and social law. In all cases, however, the monarchy and church leaders work closely together to protect their mutual interests. Neither institutes a new policy without consulting the other. Consequently, government and church laws rarely conflict.

The government reinforces the authority of the church by declaring it the official state religion. Other faiths may be tolerated, but not sanctioned; only the state religion has the power to shape government policy. The monarchy seeks the opinion of the church in all critical decisions, including diplomatic appointments, declarations of war, and territorial annexations. A high-ranking priest of the state church always serves as an official advisor, usually in the capacity of Lord Chaplain, Curate, or High Patriarch.

The church, in turn, reinforces the authority of the state by promoting the concept of divine right. Essentially, this doctrine declares that monarchs serve at the pleasure of the gods; neither the approval nor consent of the citizenry is required. Because the monarch in effect answers only to the gods, divine right virtually guarantees the loyalty of his subjects.

The church can remove a monarch at will, merely by rescinding divine approval. Rescission may result from a major policy disagreement, immoral behavior, or unlawful activities. Divine approval may also be withdrawn to punish an arrogant, ailing, or uncooperative king. However, the church uses this power only as a last resort. Because disruptions often trigger social unrest, even civil wars, it is in the best interests of both the government and state church to cooperate and maintain continuity.

A paladin from a co-dominant society usually serves in the military branch of either the government or church, depending on where he was trained and who most needs his services. In the government military, he answers to a ranking officer, usually a high-level warrior (who may be another paladin). In a church military, he usually follows the orders of a high-level priest, or a higher-level paladin entrusted with the prosecution of military affairs. In societies where the church and government share a military, a paladin typically serves under a high-level warrior, who in turn may answer to an administrative board containing both government and church representatives.

Fealty notes: A paladin who serves in a co-dominant society probably pledges fealty to both government and church. Because religious and secular laws are compatible, he should experience few problems with conflicting edicts. A church official will never intentionally issue an edict that conflicts with government policy, nor will a government official purposely give an order that violates church doctrine.

If edicts inadvertently conflict, the paladin can usually avoid violating his ethos if he obeys his church, even if he declines an order from his government. For instance, if a government official orders a paladin to undertake a military exercise on a day the church has set aside for meditation and prayer, the paladin may decline the official's order without fear of retribution.

Secularism

A secular society maintains a strict separation between church and state. While religious practices may be tolerated, even encouraged, church officials have no direct say in government policy. The church may serve as an informal advisor to the government in matters pertaining to morality and behavior, but the government is under no obligation to pass such recommendations into law. Because a secular government doesn't need endorsement from the church, rulers don't depend on divine right for authority. Secular governments range from totalitarianism, where the state exerts total control over its people, to democracies, where the people elect their representatives.

Although the church may issue its own edicts, these edicts apply only to the followers of that particular faith. The church may punish its followers for violating religious edicts, but only if the punishments don't interfere with the rights guaranteed to all citizens under the laws of the state. A church, for instance, may excommunicate a blasphemous follower, but it may not imprison or execute him (unless the state has sanctioned such punishments).

In some secular societies, the government refuses to recognize the church's power of excommunication. If the gods want to excommunicate somebody, they do it themselves instead of relying on human intermediaries. A man lives as moral a life as he can; after he dies, the gods pass judgment on the fate of his spirit. Membership in a church has little bearing on the gods' decision.

A paladin serving a secular government likely works in a military or diplomatic capacity, and adheres to a rigid command hierarchy. A high-ranking warrior or paladin serves as his immediate commander. But as a good soldier and loyal citizen, he is expected to follow the orders of all superior officers and government officials.

Fealty notes: A paladin from a secular society probably pledges fealty to his government. He may also pledge fealty to a church if he likes. However, when government and religious policies conflict, he is expected to follow the edicts of his government, even if it means disobeying an edict from his church. (With two exceptions—a direct command from a deity *always* overrides orders from a government; further, a paladin will never follow a government edict that conflicts with his core principles—his principles always take priority over social institutions.).

If a paladin doesn't pledge fealty to a church, he *must* pledge fealty to a philosophy or force (see "Alternatives to Churches" below). If a command from a teacher or mentor conflicts with government policy, he must give priority to the edicts from his government. However, a direct command from a deity always takes precedence over government obligations.

Theocracy

In a theocratic society, the clergy assumes all leadership roles. In essence, the church functions as the government, claiming absolute authority in all civil, legal, and ethical matters. Laws come directly from the gods, interpreted and regulated by the priesthood. To maintain order and ensure continuity, a theocracy recognizes only the state religion. Other religions may be driven underground at best, declared blasphemous and illegal at worst.

As in a secular government, paladins serving a theocracy probably work as soldiers, though some may function as ambassadors, diplomats, or evangelists. Most theocratic hierarchies consider paladins to be lay brethren or acolytes, minor religious dignitaries with formal responsibilities to the church but without the status or authority of official clergymen.

A paladin serving a theocracy always answers to a priest. A novice paladin may be assigned a "shepherd," a priest of 1st or 2nd level who constantly shadows the paladin, monitoring his activities, and reporting any discrepancies to his superiors. A *curate* (an administrator of at least 5th level in charge of several congregations in a small town or city district) oversees low-level paladins,

whereas a *primate* (a priest of at least 10th level, responsible for a city or section of a kingdom) may supervise high-level paladins.

Fealty notes: A paladin from a theocratic society need only pledge fealty to the church; pledging fealty to the government isn't necessary, because the church is the government. Pledging fealty to his family, a mentor, or other source is allowable, but edicts of the church always take priority. (Again, direct commands from a deity override orders from church officials.)

Additional Considerations

The three relationships described above presume that both the church and government are of lawful good alignment. In *no* case will a paladin pledge fealty to a neutral or evil organization or individual. In a secular society with an evil government, he may pledge fealty to a lawful good religion, but not to the government itself. In a neutral theocracy, he must either pledge fealty to an underground or illegal lawful good religion—one independent of the theocratic rulers—or he must separate from his society, looking elsewhere for a government to serve.

Keep in mind, too, that many variants are possible within these broad descriptions. While a secular government may not officially recognize a church, a secular ruler may maintain an informal relationship with a powerful or highly charismatic religious leader. Through friendly persuasion or sheer force of personality, the religious leader may coerce the secular ruler into passing laws promoting religious doctrine. Although the government and state church may theoretically exert equal influence in a co-dominant society, power struggles among the religious elite may render the church impotent, letting government leaders do as they please.

A wise paladin keeps abreast of changes in the political landscape, lest he inadvertently find himself serving a neutral or evil master. A corrupt official may take over the government of a co-dominant society; while the state church may remain lawful good, the government may become neutral or worse. An Errant returning to his theocratic homeland from the field may discover that a cadre of evil clerics has replaced the lawful good hierarchy of the state church.

Renouncing Fealty

Once a paladin discovers that his church or government has become neutral or evil, he may immediately renounce his pledge of fealty without penalty. From that point on, he is not obligated to follow their edicts. He must discard symbols representing a renounced church or government. He must also give up equipment that the church or government has loaned or given to him.

A paladin who renounces his church must *immediately* pledge fealty to one of the following:

- A new lawful good church.
- A lawful good philosophy.
- The set of principles represented by the renounced church before it became neutral or evil.

A paladin who renounces his government has several options:

- He may continue serving in the same society. However, he is now obligated to obey only the edicts of his faith (and any other nongovernmental individuals or institutions to which he has pledged fealty).

- He may relocate to a different land, pledging fealty to a new lawful good government.
- He may become an Expatriate (see Chapter 4).

Alternatives to Churches

Whereas most paladins pledge fealty to churches, others may opt to serve a *sect*. Like churches, sects are religious organizations that worship one or more gods, but they tend to be smaller and more secretive.

Most sects usually begin as an outgrowth of an established church. A sect leader and his followers separate from the church due to disagreements with church leaders or because of a contradictory interpretation of religion doctrine. If a sect flourishes and grows, it may eventually become a church itself.

Some sects organize themselves around a single leader who has developed his own set of religious principles. These may not have any formal ties to an organized faith; in fact, some do not recognize the authority of other religious leaders. They often spring up spontaneously, lasting no more than a single generation.

Some paladins avoid associations with any type of organized religion, instead choosing to venerate a philosophy, a belief system based on intellectual concepts rather than supernatural entities. Any philosophy serves as an acceptable alternative to an organized religion, so long as it meets these qualifications:

- It presents a logical and self-consistent interpretation of the universe.
- It demands lawful good behavior of followers.
- It's broad enough to form the basis of the paladin's ethos.

Paladins who follow a philosophy may worship privately or in small sects. Meditation may substitute for prayer. A hill blanketed in violets may function as a shrine. A book of poetry may take the place of a holy text.

Regardless of whether a paladin has faith in a religion or philosophy all work the same way in the context of the game. A paladin's devotion is sufficiently intense to attract the magical energy necessary to cast spells and give him his special powers. As with a lawful good religion, a lawful good philosophy requires strict adherence to a set of lawful good principles, characterized by the strictures and virtues of the paladin's ethos.

Guidelines for Religious Edicts

Generally, a paladin's religion (or philosophy) imposes more edicts than his government, family, or any other sources discussed in Chapter 3. Whereas a government may be concerned with defense, economics, and order, a religion may be concerned with all of these things, *plus* morality, worship, and spiritual salvation.

To remain true to his ethos, a paladin may have to juggle edicts from a variety of sources. Generally, edicts from his religion and government take precedence over those from his family and culture. When governmental and religious edicts conflict, use "Campaign Models" in this chapter to help prioritize them.

Because faith takes many forms, there are no fixed rules for determining which religious edicts are appropriate for a particular paladin. It's up to DM to make these decisions, based on the prevalence of religion in his campaign, the paladin's background, and the paladin's kit.

The DM may use the following guidelines to help decide the type, number, and severity of religious edicts. Remember, these are generalizations. They may not apply to every campaign nor to every paladin.

- More edicts are associated with an organized religion than a philosophy.
- A theocracy issues more religious edicts than a co-dominant society.
- The larger the organization, the more edicts it issues. A large church may have officials who do nothing but amend old edicts and draft new ones. Large churches have more interests to protect,

more disciples to regulate, and more enemies to fear.

- A paladin who lives in a monastery or other church-owned building has more edicts to follow than a paladin who lives in his monarch's castle or his own stronghold.

Types of Edicts

Below are three categories of religious edicts, along with several representative examples. The DM is encouraged to supplement these lists with edicts of his own. Though the number of edicts varies according to doctrine and circumstance, it's a rare paladin who isn't required to follow at least one or two edicts from *each* category.

Expressions of Faith

Most paladins, regardless of whether they follow a religion or philosophy, must perform certain rites to affirm their faith. Church officials may establish some of them; for instance, a paladin may be required to pray before every meal. Others may be self-imposed; for instance, a paladin may dedicate each battle to the spirit of his murdered brother. Other examples:

Prayer: The most common type of religious expression, prayer takes many forms. A prayer may be a verbal recitation from a sacred text, several minutes of silent meditation, or a fresh verse composed anew each morning. A paladin may be required to pray at a particular time every day (at sunrise or before bed), whenever he gets a chance (such as once a week), or only when a certain event occurs (the death of a companion or a falling star).

Rituals: A ritual comprises a fixed sequence of actions, performed at a specific time (the first day of spring, the paladin's birthday) or to recognize a particular event (the defeat of an enemy, the acquisition of a bonded mount). An endless variety of rituals is possible: tossing a gem into a volcano, building a shrine with a specific number of stones, bathing in a stream with a perfumed soap, immersing a sword in an enemy's ashes.

Proselytizing: Some churches require their paladins to proselytize, spreading the word about their faith and recruiting new converts (an especially strict church might impose a recruitment quota, requiring a paladin to bring in a minimum number of converts every year). Alternately, the paladin may invite curious agnostics to attend religious services or engage skeptics in philosophic dialogues. He may also (in the absence of suitable clerics) give religious instruction to acolytes, lead prayer services, and assist with sermons.

Symbol: To demonstrate his devotion, the paladin may be obliged to display the symbol of his faith on his shield, armor, or banner. He may also wear a piece of jewelry, such as a ring or pendant, inscribed with the symbol.

Pilgrimage: The paladin may have to make pilgrimages to a temple, saint's tomb, mountain peak, cemetery, or other sacred location. Once he arrives, he may be required to say a prayer, present an offering, or spend the night in meditation. A pilgrimage may be made on a specific date (a holy holiday or the date of a founder's death) or within a particular period (once a year or any time before he attains a new level).

Service

The paladin may be expected to perform a variety of military, ceremonial, and household duties. These duties supplement the routine responsibilities required of all paladins, as described in Chapter 7. Examples:

Eliminate enemies of the faith: All paladins are expected to defend their faith against the forces of evil. As a minimum, the paladin must protect his church, monastery, or temple from enemy attacks, and must also seek out and destroy all evil characters and creatures.

Beyond these basic requirements, the paladin's responsibilities depend on exactly how his faith defines evil. While most faiths accept the standard definition (that is, the definition in the *PH*), some define evil more narrowly. It's possible, for instance, for a church to condemn a particular neutral religion as blasphemous, in which case a paladin may be obliged to destroy the followers of the neutral religion as if they were evil (the Votary, described in Chapter 4, is one example). Conversely, a liberal church may require its paladins to eliminate only chaotic evil characters and creatures; other evil adversaries may be destroyed, imprisoned, or even tolerated, as decided by the individual paladin.

Healing: In many religions, a paladin's extraordinary healing powers are valued not only for their practical applications, but also for their sacred implications. Each healing may be a holy sacrament, proof of the deity's compassion.

As a requirement of such a faith, a paladin may have to perform elaborate healing ceremonies. For example, the paladin may don a golden ritual gown, then lay hands on an ailing peasant while priestly acolytes chant and sing.

In certain primitive religions, priests believe that evil spirits cause illness. The mere presence of a paladin helps frighten the spirits away. In practice, a paladin may stay with an infirm patient for days, even weeks, until the illness passes.

A paladin may also be obliged to assist at the beginning and end of life when a cleric isn't available. During the delivery of a child, a paladin's words comfort the mother while his touch blesses the new baby with good health. When a high-ranking priest or important member of the congregation nears death, the paladin remains at his bedside, acting as a symbolic escort into the next world.

Behavior

Faiths impose behavioral edicts to instill discipline, address the perceived desires of a deity, or keep their followers submissive. Some behavioral edicts persist merely as tradition, their meaning no longer understood. Examples include:

- No facial hair. Heads must be shaven bald (females included) or tonsured.
- Fast for 1–4 days per month. (The DM may impose a –1 penalty on all ability checks or combat rolls during this time.)
- Must wear certain clothing (a cap or other head covering, sandals instead of boots, a knotted belt, a particular color).
- No violent acts in a church burial ground.
- Must leave a portion of food remaining on his plate and a sip of drink in his cup at the end of a meal (to symbolize temperance).
- May not touch a corpse.
- Must always sleep in a particular way.
- May not use curative powers on animals.
- May fight on a holy day only in self-defense.

Historical Role of the Church

Compared to his medieval counterpart, the knight of the 10th century was almost unrecognizable. More outlaw than hero, the pre-feudal knight gloried in barbarism, ignoring written law in favor of

vigilantism. The monarchy, weakened by infighting and indifference, could do little to control them. While peasants came to resent and even fear the knights, they lacked the resources to impose order. Anarchy loomed.

Uneasy about the knights' increasing power, the church abdicated its passive status and resolved to take action. This decision was made for two reasons. First, the church stood for peace and order, principles the knights openly mocked. To live up to these sacred ideals, the church had no choice but to assert its authority. Second were practical considerations. The church depended on peasant tithes and rental property for income. For its economic survival, the church had to find a way to suppress knightly greed.

The church initiated its ambitious campaign in the late 10th century by proclaiming the "Peace of God." Taken literally, the Peace of God renewed the church's commitment to protecting the lives and property of all people. Implicit in the proclamation, however, was the notion that those who threatened to disrupt the social order were enemies not only of the state, but of God himself. Although no enemies were identified, the proclamation was obviously aimed at the knights.

To enforce the Peace of God, church dignitaries organized a series of ceremonial affirmations. Held in public forums to guarantee large audiences and maximum exposure, the dignitaries invited nobles, aristocrats, military officials, and the knights themselves to pledge a peace-keeping oath. The ceremonies were conducted with much pomp and solemnity, including the presentation of sacred relics and special prayers to reaffirm God's omnipotence. Further, the church warned that anyone who failed to uphold the Peace of God would be excommunicated. It was a threat not taken lightly. Even the most seditious knights feared an afterlife in Purgatory—or worse.

The church undertook the second phase of its campaign in the early 11th century by issuing the "Truce of God." Unlike the previous proclamation, the Truce was specifically directed to the knights, spelling out in no uncertain terms the behavior expected of them in order to remain true to their faith. Knights were forbidden to attack the clergy under any circumstances, nor were they allowed to commit violent acts against peasants. They were required to fast on holy days and refrain from fighting on the weekends. Fearing divine retribution, the knights grudgingly complied.

By the middle 11th century, the church had succeeded in convincing the knights that they were soldiers of God. As such, they were duty-bound to defend the church and promote its interests. Reluctantly but irrevocably, the knights adjusted, abandoning their independence for their new role as divine servants. They accepted special blessings, participated in sacred rituals, and distinguished themselves on the field of battle. Once scorned, knights were now respected and admired.

But the benefits gained by the knights paled before those acquired by the church. Not only had the church built an army of loyal warriors, it had become a formidable political force. As the church grew in wealth and power, the distinctions between religion and government gradually blurred. Clerical leaders came to influence every facet of government. This uneasy alliance persisted for much of the Middle Ages.

Chapter 9: Orders

Orders are honorary organizations whose members are distinguished by careers of exceptional service. As invitations to join are extended only to a select few, most paladins view membership as a profound privilege and great accolades.

Whereas some orders exist merely as social clubs, providing fellowship in an informal atmosphere, others perform a variety of civic activities, such as charity drives and educational programs. Regardless of its function, each order maintains its own membership qualifications, hierarchies, and bylaws.

Orders are entirely optional. A DM is never required to include a particular order in his campaign, nor is a paladin character ever obligated to join. In any case, treat an invitation as a major event. The DM should not devalue the prestige of membership by offering invitations casually or as prizes for routine performance; typically, a paladin receives an invitation only once in his life.

Several sample orders are described below. A campaign may include any, all, or just one of them. The DM is free to modify or adapt the descriptions as he sees fit, or invent new orders of his own.

The standard information below applies to all orders; the individual entries that follow include supplemental material. Additionally, each entry lists an emblem and a motto. A candidate repeats the motto when he accepts membership; most orders recite the motto to open and close their meetings.

Standard Information

Requirements

Generally, a paladin is eligible to become a member of an order regardless of his religion, homeland, or kit. However, an order rarely offers membership to paladins lower than 9th level (with the exception of the Radiant Heart Auxiliary, on page 117). The higher the level, the better the chance for an invitation.

A paladin may petition a particular order for membership, or a current member may extend an invitation. In either case, an active member of the order must agree to sponsor the candidate. The sponsor must be at least one level higher than the candidate and must be familiar with the candidate's reputation and achievements. The sponsor formally presents the candidate to a meeting of the entire membership, who will spend the next full year mulling over his petition. During that time, active members may observe the candidate in the field and interview his superiors.

At the next annual meeting, the membership votes on the candidate. If a majority prevail, he's invited to join. Following an initiation ceremony—which may include prayer services, feasts, and contests—the candidate vows fealty to the order. The candidate promises:

- To uphold the laws of the order and obey the dictates of the High Officers.
- To attend all meetings, unless unavoidably detained or his absences are excused in advance.

Except for emergencies, meetings are held no more than once or twice a year, usually in a High Officer's stronghold, a building loaned by a friendly monarch, or an open field.

- To provide aid to any member who asks.
- To display the order's emblem on his coat of arms, shield, or banner, as determined by the order.

Organization

An order consists of a variable number of chapters. Each chapter elects its own officials (called High Officers), sets its own meetings, and establishes its own bylaws. The High Officers of all chapters hold a special meeting once every two or three years to exchange information and review policy. The number and titles of the High Officers vary from order to order, as do the qualifications for holding office.

Benefits

When accepted as a member of any order, a paladin earns a bonus of 500 experience points. This is a one-time bonus; should he become a member of another order, he doesn't get an extra 500

points. If he becomes a High Officer, he earns another 500 points (another one-time bonus).

A member of any order may add an honorific title before his name. The DM should choose titles appropriate to his campaign world. Typical titles include Sir or Lady, His or Her Excellency, Master or Mistress, the Most Worthy, and the Most Revered. A High Officer may also add the title of his office after his name. For instance, a High Officer of the Most Noble Order of the Radiant Heart might be called Sir Terran of Homewood, Prelate of the Radiant Heart.

When displaying his emblem, a member receives a +1 bonus to his reaction rolls from all lawful and neutral NPCs, familiar with his order.

Dismissal

A paladin who violates any of the conditions of his vow to the order is immediately and permanently dismissed. He loses all benefits of the order, must turn in his emblem, and may never again become a member of that or any other order. At the DM's option, any ethos violation may also qualify as grounds for dismissal.

A paladin may appeal his dismissal to the High Officers. If the paladin committed a minor or inadvertent violation, the High Officers may overturn the dismissal or suspend his membership for a year or two; he loses all benefits of the order during that time. When his suspension ends, the High Officers review his performance, then submit his application to the entire membership. On a majority vote, the paladin again becomes an active member.

Most Noble Order of the Radiant Heart

The most prestigious of all orders, the Radiant Heart commands respect from the highest ranks of the aristocracy, who regard its members regarded as dignitaries in their own right. The Radiant Heart honors not only distinguished service, but what is perhaps the most remarkable accomplishment of any paladin—a long life. Primarily a social organization, the Radiant Heart holds a lavish feast every spring, held in the castle of a grateful monarch who donates both the labor and the food. In their free time, members counsel younger paladins, serve as government advisors, and officiate at tournaments.

Requirements: A candidate must be at least 40 years old and have the Etiquette proficiency. He must have two sponsors: a member of the royalty of his homeland and an active member of the order.

Organization: A chapter has 25 members. The order considers a new candidate only when one of the members dies or voluntarily steps down.

A chapter's High Officers consist of three Prelates, each of 15th level or higher. A Prelate must also have been a member in good standing for no less than 10 years. The Prelates make decisions by consensus, with suggestions from a lieutenant called the Chancellor (a paladin of at least 12th level, also considered a High Officer). When a Prelate dies or retires, the Chancellor takes his place. The Prelates then appoint a new Chancellor. All High Officers wear a tattoo of the order's emblem on their left wrist.

Emblem: A stylized outline of a heart.

Motto: "The courage of one can change the destiny of many."

Benefits: A Radiant Heart member has unlimited access to all lawful good government and church officials, as well as all lawful good aristocrats, land owners, and other elite characters. He receives a +3 bonus to his reaction rolls from all lawful and neutral NPCs instead of the normal +1 bonus. When he dies, the order assumes financial responsibility for his survivors, assuring them a

comfortable income for the rest of their lives. The order supplies these funds from their personal treasuries, or makes arrangements with sympathetic monarchs.

Dismissal: A member who violates his vow to the order, or commits an act heinous enough to cost him his paladinhood, is beheaded. Should the member flee, the order hunts him down.

Radiant Heart Auxiliary

This is the junior wing of the Most Noble Order of the Radiant Heart, organized to honor outstanding young paladins. Like the Most Noble Order, the Auxiliary is a social organization, though its members may occasionally be called upon to serve or assist their sponsors.

Requirements: A candidate must be at least 4th level. He must be sponsored by an active member of the Most Noble Order. Two Prelates must approve his membership.

Organization: Each Most Noble Order chapter has its own Auxiliary, consisting of no more than 40 members (15-20 is typical). A Chairman, elected from the ranks, conducts the Auxiliary's meetings; the Chairman is not considered a High Officer.

A paladin serves as a member of the Auxiliary for a five-year term. At the end of that period, he may renew his membership for another five years with the unanimous vote of all current Auxiliary members and the approval of two Prelates. Alternately, he may voluntarily retire to make himself eligible for another order. If he has achieved 9th level and meets the eligibility requirements, he may be considered for full membership in the Most Noble Order. A paladin is not eligible for membership in any order so long as he is an active member of the Auxiliary.

Emblem: A heart symbol, similar to that of the Most Noble Order, enclosed in a circle. The symbol is embroidered on a sash or painted on a shield.

Motto: "A loyal heart and a faithful spirit."

Benefits: An Auxiliary member does *not* receive the 500 experience point bonus, nor is he allowed to add an honorific title before his name; these benefits are reserved for order members only. However, he does receive the +1 bonus to his reaction rolls when he displays his emblem.

Dismissal: Standard.

Ancient and Revered Order of the Thorn

Second in prestige only to the Order of the Radiant Heart, the Order of the Thorn recognizes service to a church. Membership is extended to those demonstrating exemplary courage in defense of religious principles or church property. Largely an honorary organization, members have no responsibilities other than counseling their congregations and helping church leaders interpret religious doctrine.

Requirements: A candidate must have two sponsors: an official of his church (a priest of 8th level or higher), and an active member of the order. Once accepted into the order, a member must tithe an extra 10% of his income to the church that sponsored him. This in addition to his normal tithe.

Organization: Each chapter has 12 members, and will consider new candidates only when an active member dies or steps down. A chapter has a single High Officer, called a Rector, nominated by a committee of church leaders, then approved by a vote of the membership. To acknowledge his position, the Rector wears a velvet sash around his neck bearing the order's symbol.

Emblem: A long-stemmed rose.

Motto: "Faith is the mother of duty and the father of truth."

Benefits: A Thorn member receives a +2 bonus to his reaction rolls from all lawful and neutral NPCs instead of the normal +1 bonus. Each member has a private prayer cell in his church, used for reflection and meditation. When he dies, his helmet, sword, and coat of arms are placed in the cell as a memorial.

Dismissal: Standard.

Distinguished Order of the Crystal Dawn

An elite organization of land-owners, the Order of Crystal Dawn recognizes business acumen and successful resource management. It provides investment advice and low-interest loans to its members, and serves the community with charity drives and financial counseling.

Members of the order, having demonstrated financial responsibility throughout their careers, are no longer bound by the paladin's stricture that forbids the accumulation of wealth. However, members are still expected to use their wealth for lawful good purposes, and are not allowed to acquire material possessions merely for the pleasure of ownership.

Requirements: A candidate must have a minimum Intelligence score of 10. He must also have built a stronghold and held it for a decade; the stronghold must have generated a profit for no less than seven of the 10 years. The value of his stronghold and property must be at least 200,000 gp. Finally, he must pay an initiation fee of at least 5,000 gp; he may pay a higher fee if he likes (the higher the fee, the higher his endowment; see "Benefits"). A paladin may save money for the fee without violating his ethos.

Organization: A chapter, consisting of 20 to 40 members, is governed by seven High Officers known as Regents. Replacement Regents come from the rank and file, elected by a vote of the active Regents. To qualify as a Regent, a member must have the Law proficiency, and the net worth of his stronghold and property must have doubled since he joined the order. The oldest Regent, called the Senior Regent, chairs the meetings.

The Regents handle the investment of the initiation funds and distribute endowment income to eligible members. They also provide counseling, at no charge, to any lawful good person in financial trouble. Though Regents are forbidden to make loans to anyone other than members of the order, they may arrange loans with established moneylenders and negotiate repayment plans with creditors.

The Regents also mediate in legal disputes among paladins. Any paladin may petition the Regents for a hearing, regardless of whether he's a member of the order. The disputing parties must agree in advance to abide by the Regents' decision. The Regents' decisions are considered legally binding by most lawful good governments.

All Regents have their names inscribed on a commemorative plaque, prominently displayed on the stronghold wall of the order's Senior Regent.

Emblem: A golden rising sun.

Motto: "Peace from prosperity."

Benefits: By exchanging contacts and information, members can usually find sources of goods and services costing 10-50% less than normal. After five years in the order, a member becomes eligible for an annual endowment, generated from the investments of his initiation fee made by the Regents. The endowment ranges from 20-50% of the fee (1d4+1 times 10%), paid every year. For instance, if a member paid a 5,000 gp initiation fee, he earns an annual endowment ranging from 1,000 to 2,500 gp. The member must tithe from his endowment. Most members use the remainder to improve their strongholds, add to their property, or make charitable donations.

Dismissal: A paladin dismissed from the order loses his endowment and forfeits his initiation fee.

Righteous Order of the Iron Dragon

This order honors outstanding military service. Its members have distinguished themselves through heroism in combat and gallantry on the battlefield. While members have no formal responsibilities, the High Officers occasionally rally them to fight as an elite force in emergencies.

Requirements: Paladins of the Militarist kit are automatically eligible for membership when they reach 9th level. Otherwise, a paladin must have demonstrated meritorious military achievement beyond the call of duty, such as:

- Serving in an organized military for at least 10 consecutive years, fighting in at least two major wars during that period.
- Being responsible for routing or defeating an enemy army.
- Rescuing a hostage king or noble.
- Dying in battle (membership is awarded posthumously unless *raise dead* was used).

Organization: A chapter consists of 15 to 50 members, averaging about 30. One Grand Commander and three Lieutenant Commanders serve as the High Officers. Any member of the chapter can become a Lieutenant Commander by issuing a formal challenge to a current Lieutenant Commander. A Lieutenant Commander must accept all such challenges. A member can make one challenge each year or at each meeting (whichever occurs more frequently).

The challenge consists of a series of contests, pitting the Lieutenant against the challenging member. The specifics of a challenge vary from chapter to chapter, but usually include a jousting match, a riding competition (including stunts and races), and a duel with blunted swords. If the Lieutenant wins the majority of the contests, he retains his position; the defeated member can never again make a challenge to any Lieutenant. If the challenger wins, he becomes a Lieutenant; the Lieutenant becomes a regular member of the order. A defeated Lieutenant can never again seek an office.

The Grand Commander selects his own successor from among his Lieutenants. Should the Grand Commander die unexpectedly, the Lieutenants engage in a series of round-robin contests to decide who becomes the replacement. To replace the promoted Lieutenant—or to replace a Lieutenant who dies or steps down—the Grand Commander promotes a member from the rank and file, usually the eldest or the most experienced member.

The Grand Commander wears a golden bracelet with the order's emblem. The Lieutenant Commanders wear similar bracelets made of silver. All members wear blue ribbons emblazoned with the emblem. For each year of membership, a red band is added to the ribbon. When a member has earned 10 red bands, a white ribbon replaces the blue ribbon. Thereafter, a member earns a golden band for every year of service. If he receives 10 golden bands, the Grand Commander presents him with a copper bracelet with the order's emblem, proclaiming him a Senior Member (an honorary title, not a High Officer).

Emblem: The silhouette of a dragon's head, colored dark gray, on a field of red.

Motto: "Peace through strength."

Benefits: The order provides its members with personal armor, weapons, and equipment at no charge. The order also supplies war horses if necessary. The DM may veto any excessive requests. Magical items usually aren't available.

Dismissal: In addition to the standard grounds for dismissal, even a single instance of cowardice in battle results in immediate expulsion.

Order of the Divine Hand

This order recognizes excellence in the medical arts. Its members are dedicated healers who exploit their order's prestige to elicit contributions from wealthy patrons. The members use the funds to build and staff hospitals throughout the world, particularly in rural areas otherwise lacking in medical care. Members oversee these hospitals, priding themselves on offering free services to all, regardless of social rank or religious orientation. The only patients turned away are those of evil alignment.

Requirements: All paladins of the Medicin kit are automatically eligible for membership when they reach 9th level. Paladins of other kits are eligible once they reach 9th level and have acquired both the Healing and Diagnostics proficiencies.

Organization: Chapters include anywhere from 20 to 80 members, with most having about 30. Each chapter has a single High Officer, called the Registrar, usually the oldest or most experienced member. The entire membership votes on a new Register when the old one retires or dies.

The Registrar's primary responsibility is assigning members to the order's various hospitals and strongholds. A member must serve as a consultant to a hospital for at least one month a year; failure or refusal constitutes grounds for dismissal. A typical hospital consists of an administrator (usually a priest or paladin of levels 3-5) and 6-20 healers, nurses, technicians, and attendants (an assortment of priests, fighters, and wizards of lawful good alignment, usually of levels 1-3). The Registrar also oversees the financial affairs of the hospitals, soliciting funds as necessary from benevolent patrons. The Registrar wears a white cloak with the order's emblem.

Emblem: A serpent coiled around a staff.

Motto: "There is no kindness more pure than the touch of a healer's hand."

Benefits: A member receives all non-magical medical supplies (bandages, salves, and so on) at no charge. A member also has open access to any of the order's hospitals. Drawing on the hospital's resources and the expertise of other members, he has a base 70% chance of finding an antidote for any natural poison, providing he spends at least 2-5 (1d4+1) days doing research. The DM may adjust the chance up to 95% or down to 10%, depending on the severity of the affliction and skill of the researcher.

Dismissal: Standard.

Appendix: Bibliography

Although not all characters in the following works exactly fit the description of the paladin given in this supplement, all of these works provide much of interest to those role-playing paladin characters in the AD&D® game.

Traditional Stories

Bulfinch, Thomas. *The Age of Chivalry*. See especially the stories of Sir Galahad in the King Arthur stories, and those of Roland, Oliver, and Olgier the Dane.

Other tales of interest include *Sir Gawaine and the Green Knight* and the legends of Joan of Arc and El Cid.

Fiction Sources

Anderson, Poul. *Three Hearts and Three Lions*. This book contains the best model for the paladin

class, retelling the story of Olgier the Dane (as Holger Carlson), and including a classic battle with a troll.

Cooper, James Fenimore. *The Deerslayer*. The hero, Natty Bumppo, is an excellent role model for paladins.

Moon, Elizabeth. Deed of Paksenarrion trilogy (*Sheepfarmer's Daughter*, *Divided Alliance*, *Oath of Gold*). This presents a fine treatment of the making of a paladin-like heroine named Paksenarrion.

Moorcock, Michael. *The Eternal Champion* and the Runestaff cycle (*The Jewel in the Skull*, *The Mad God's Amulet*, *Sword of the Dawn*, *The Runestaff*). Some of the characters in these books serve admirably well as paladins, particularly Jonathan Daker, Dorian Hawkmoon, and the Knight of Jet and Gold.

Mundy, Talbot. Tros of Samothrace series (*Lud of London*, *Avenging Liafall*, *The Praetor's Dungeon*) and its sequels (*The Purple Pirate*, *Queen Cleopatra*). This series presents an excellent example of a lawful good hero in a Roman world that is neutral at best.

Novak, Kate, and Jeff Grubb. Finder's Stone trilogy (*Azure Bonds*, *The Wyvern's Spur*, *Song of the Saurials*). Dragonbait, the paladin hero of this AD&D® game-based series, is nonhuman, a lizardlike being called a saurial.

Scott, Sir Walter. *Ivanhoe*. This is a classic story of knighthood.

Weis, Margaret, and Tracy Hickman. DRAGONLANCE® Chronicles (*Dragons of Autumn Twilight*, *Dragons of Winter Night*, *Dragons of Spring Dawning*). Though not a true paladin, the hero Sturm in this AD&D game-based series had strong paladin-like beliefs and characteristics.

Film and Video

Among the best movies to watch for information on role-playing paladins are the following:

El Cid (1961), with Charleton Heston and Sophia Loren.

Excalibur (1981), with Nicol Williamson and Nigel Terry.

Joan of Arc (1948), with Ingrid Bergman and Jose Ferrer.

Ivanhoe (1952), with Robert Taylor and Elizabeth Taylor.

The Magic Sword (1962), with Gary Lockwood and Basil Rathbone.

Sleeping Beauty (1959), animated, Walt Disney.

Appendix: Original AD&D Game Paladin

Class Description

A paladin character is a fighter sub-class, but unlike normal fighters, all paladins must begin as lawful good in alignment and always remain lawful good or absolutely lose all of the special powers given them. They have both fighting abilities and limited spell powers (at high levels). To become a paladin, a character must be human, have a Strength score of at least 12, Intelligence of at least 9, Wisdom of at least 13, Constitution of at least 9, and Charisma of at least 17. If a paladin has both Strength and Wisdom in excess of 15, he or she adds 10% to the experience points awarded by the DM.

Law and good deeds are the meat and drink of paladins. If they ever knowingly perform an act which is chaotic in nature, they must seek a high-level (7th or above) cleric of lawful good alignment, confess the sin, and do penance as prescribed by the cleric. If a paladin should ever knowingly and willingly perform an evil act, he or she loses the status of paladinhood immediately and irrevocably.

bly. All benefits are then lost, and no deed or magic can restore the character to paladinhood. He or she is forever after a fighter.

Table 30 shows the experience points needed for each level, along with the associated titles. Table 31 lists the number of attacks per round a paladin can make at various levels.

Table 30: Experience Levels

Level	XP Needed	Hit Dice (d10)	Level Title
1	0	1	Gallant
2	2,751	2	Keeper
3	5,501	3	Protector
4	12,001	4	Defender
5	24,001	5	Warder
6	45,001	6	Guardian
7	95,001	7	Chevalier
8	175,001	8	Justiciar
9*	350,001	9	Paladin
10	700,001	9+3	Paladin (10th level)
11**	1,050,001	9+6	Paladin (11th level)

* Paladins gain 3 hit points per level after the 10th.

** 350,000 experience points per level for each additional level above 11th.

Table 31: Attacks Per Round

Level	Attacks/Round*
1-6	1/1 round
7-12	3/2 rounds
13+	2/1 round

* This applies to any thrusting or striking weapon. It excludes melee combat with monsters of less than one hit die (d8) and unexceptional (0-level) humans and semi-humans—i.e., all creatures with less than one eight-sided hit die. All of these creatures entitle a fighter to attack once for each of his or her experience levels.

Special Benefits

A paladin can *detect evil* at up to 60 feet distant, as often as desired, but only when he is concentrating on determining the presence of evil and seeking to detect it in the right general direction.

A paladin makes all saving throws with a +2 bonus.

A paladin has immunity to all forms of disease.

By laying on hands, a paladin can *heal wounds* on himself or another character. This ability heals 2 points of damage per level of experience the paladin has obtained. Laying on hands can be performed once per day.

A paladin can *cure diseases* of any sort. This can be done once per week for each five levels of experience the paladin has attained, i.e. at levels 1-5 one disease per week, at levels 6-10 two dis-

eases, at levels 11-15 three diseases, etc.

Protection from evil continually emanates in a 10-foot radius around the paladin.

At 3rd level, the paladin gains the power to affect undead and devils and demons as if he were a 1st-level cleric. This power goes upwards with each level of experience the paladin gains; so at 4th level the effect is that of a 2nd-level cleric, at 5th it is that of a 3rd-level cleric, etc.

At 4th level, or at any time thereafter, the paladin may call for his war horse. This creature is an intelligent heavy war horse, with 5+5 hit dice (5d8 plus 5 hit points), AC 5, and the speed of a medium war horse (18"). It will magically appear, but only one such animal is available every 10 years. If the first is lost, the paladin must wait until the end of the period for another.

If a paladin has a "holy sword" (a special magical sword which your referee is aware of and will explain if the opportunity arises), he or she projects a circle of power 10 feet in diameter when the weapon is unsheathed and held. This power *dispels magic* at the level of magic use equal to the experience level of the paladin.

At 9th level paladins gain the ability to employ cleric spells (see Table 32). They may never use scrolls of spells, however, except those normally usable by fighters.

Table 32: Spell Progression (1st Edition)

Paladin Level	Clerical Spell Level			
	1	2	3	4
9	1	-	-	-
10	2	-	-	-
11	2	1	-	-
12	2	2	-	-
13	2	2	1	-
14	3	2	1	-
15	3	2	1	1
16	3	3	1	1
17	3	3	2	1
18	3	3	3	1
19	3	3	3	2
20*	3	3	3	3

* Maximum spell ability

Special Restrictions

A paladin may never retain more than 10 magical items. These may never exceed one suit of armor, one shield, four weapons (including daggers, swords, etc.; such items as magical bows and arrows are considered one weapon), and four miscellaneous items.

A paladin will never retain wealth, keeping only sufficient treasures to support himself in a modest manner, pay henchmen, men-at-arms, and servitors, and to construct or maintain a small castle. Excess wealth is given away.

An immediate tithe (10%) of all income—treasure, wages, or whatever—must be given to a charitable religious institution (not a clerical player character) of lawful good alignment selected by the paladin.

A paladin will have henchmen of lawful good alignment and none other. He will associate only

with characters and creatures of good alignment. A paladin may join a company of adventurers that contains non-evil neutrals only on a single expedition basis, and only if some end which will further the cause of good is undertaken.

If possible, a paladin takes service or form an alliance with lawful good characters, whether player characters or not, who are clerics or fighters of noble status.

A paladin does not attract a body of men-at-arms to service as do regular fighters.